



A Catalogue of the names of the  
 Right Honorable, Right Reuerend,  
 and Right Worthy Gouvernors of  
 King *James* his Hospitoll, founded  
 by *Thomas Sutton* Esquire.

The most Reuerend Father in God, the Lord  
 Arch Bishop of *Canterbury* his Grace, Surui-  
 uing ouer-seer.

The Right Honourable } Lord *Coventrie*, Lord Keeper.  
 } Lord Priuy Seale, Earle of *Manchester*.  
 } Lord Steward, Earle of *Penbroke*.  
 } L<sup>d</sup>. Chamberlaine, Earle of *Mongomery*

The Right Reuerend } Lord Bishop of *London*.  
 } Lord Bishop of *Ely*.  
 } Lord Bishop of *Lincolne*.

The Right Worshipful } Sir *Edward Coke*.  
 } Sir *Randolph Crew*.  
 } Sir *Robert Heath*, his Maiesties Attorny  
 } generall.  
 } Sir *Henry Martine*, Deane of the Ar-  
 } ches, and Iudge of the Admiraltie.  
 } Doctor *Donne*, Deane of *Pauls*.

Sir *Richard Sutton*, Suruiuing Executor.

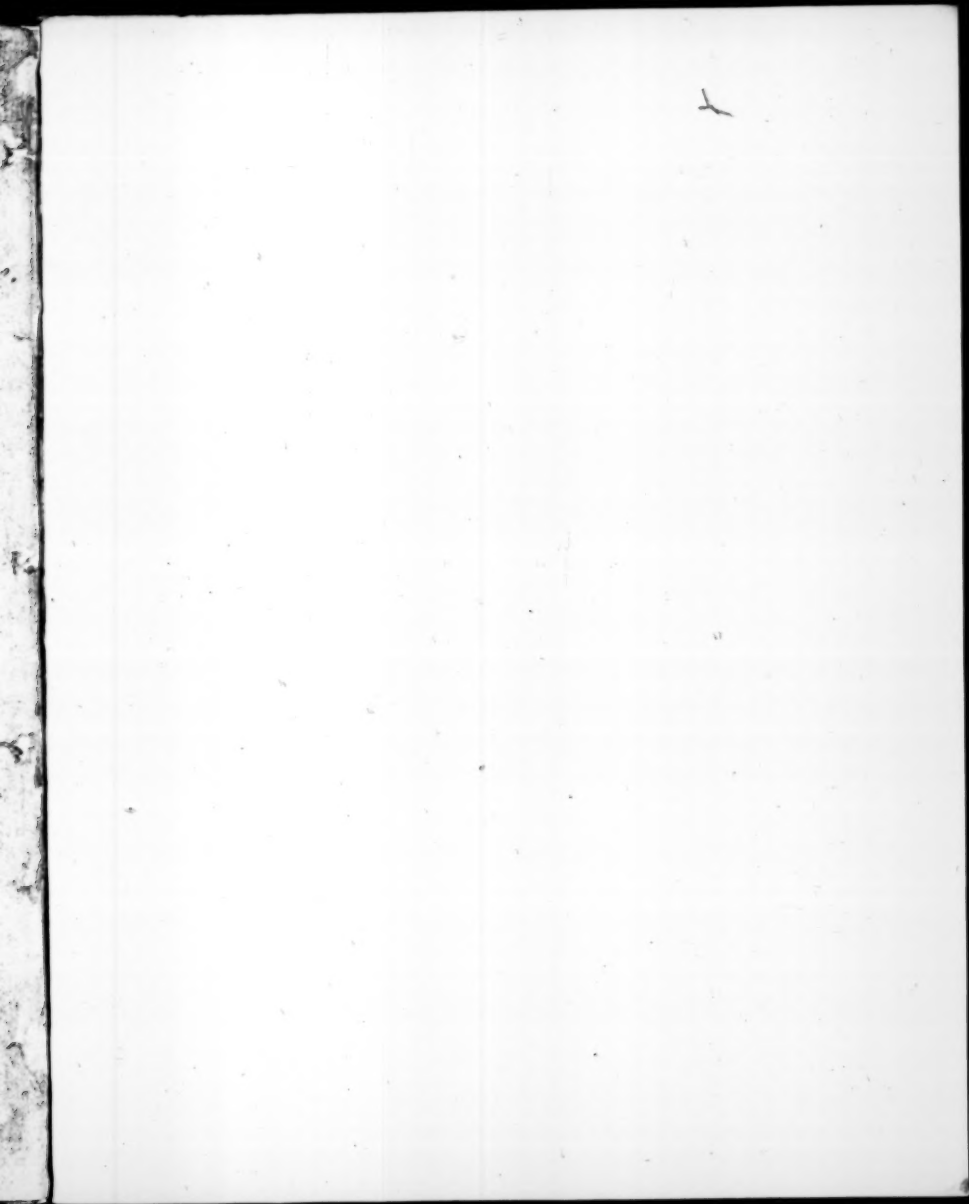
Sir *Robert Dallington*, Master.

M<sup>r</sup>. *Thomas Browne* Esquier.

Edmund Harrington bought on the  
Tuesday the 10th October 1677. Premium 6-

at 1-1-1 pay<sup>w</sup> 1 yr.  
2-2-2





# CONFLICTS AND COMFORTS OF CONSCIENCE.

A Treatise, shewing how the Con-  
*science, in cases of deepest distresse*  
and distraction, may recollect  
*it selfe, and recover solid and*  
sound Comfort.

Collected from priuate prooffe, for  
*publske profit.*

By H.B. Rector of St. Mathews  
*Friday street.*

Psal. 94. 19. In the multitude of my heart-for-  
rows, thy Comforts haue refreshed my soule.

*Bern. de Conscientia. lib. c. 6. Conscientia mea  
meretur damnationem: Paenitentia mea non suf-  
ficat ad satisfactionem: sed certum est, quod  
misericordia tua delet omnem offensionem.*

Printed at London, for Michael Sparke.

1628.



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(I)

REVERENDO

Clero Anglicano, in pri-

*misq; Londinensi, Gra-*

*tiam & Pacem cum*

*veritate.*



*Everendi in  
Christo Patres  
ac Fratres, hirsu-*

*utum hoc Cili-*  
cium, proprijs è visceribus  
contextum, proprijs concin-  
natum humeris, charitatis  
vestra censura ingenua,  
candidoq; iudicio imprimis  
permitto; non veritus hoc  
omnibus exponere, quod uni  
mibi ipsi libens impono.  
Bibliopola fortasse vanum  
proponet. At Cilicium quis  
mercatur? Quis vel tantu-

(2)

li emet panitere? Id genus  
vestimentum cuius tandem  
humeri non reformidant?  
Verum suum cuiq̃. Mihi  
fas sit, quod meum est, bonâ  
omnium cum veniâ, extra  
litem, extra inuidiam tolle-  
re. Neq̃ est, quamobrem  
quis mihi vitio vertat, qua-  
si in hac textura mihi in-  
dulserim, aut pro piloso fi-  
lum laneum, ubi non oportu-  
it, intexuisse. Audacter e-  
nim dico, si vel Aduersarius  
meus libellum scripserit, an-  
non super scapulam meam  
portarem eum? Annecte-  
remq̃, si non cum Iobo, pro  
diademate ad ornandam in-  
nocentiam: at cum Christo  
meo (qui in dorso suo pecca-

ra mea omnia portauit) pro  
Corona spinea, ad animam  
Crucifigendam meam.

Nec detrectant Medici  
corporum exta inspicere,  
Chirurgi manu incisa. Nec  
vos utiq<sup>3</sup>, ô sacratissimi  
conscientiarum animarum-  
q<sup>3</sup> Medici, didignabimini  
hanc meam chirurgiam seu  
anatomiam, qualicunque  
stylo descriptam, intueri.  
Anatomici aliorum corpora  
resupina, infelicium anima-  
rum nupera hospitia, ceterà  
sana (sua interea, minus  
fortè sana, ignorantes) ad  
minimam usq<sup>3</sup> fibram ve-  
namq<sup>3</sup> discernunt: Ego me-  
am ipsius animam, adhuc in  
viviis, tot morbis secatentem,

(4)

afflictam vulneribus, sic  
aperio, ut sicui opus sit, ab  
expertissimo discat, quibus  
consciencia fulta praesidijs,  
quibus nixa argumentis,  
causam suam possit aduer-  
sus ignita Diaboli tela, ad-  
uersus seipsam consentem  
ream, pro tremendo Dei Ho-  
minumq; Tribunali defen-  
dere.

Mirari autem hic inte-  
rea loci liceat sapientissimi  
Dei omnia suauiter mode-  
rantem prouidentiam, quòd  
cum primum hunc libellum  
Typographo in manum im-  
primendū traderem, praesto  
erat tunc illi pro manibus  
alius liber procudendus, in  
quo graphice depicta fuit  
sancta

*sancta nostratis Bernardi  
 Gilpini vita. O sortem di-  
 sparem! Non qualis Phari-  
 seum inter & Publicanum  
 fuit, quorum alter suam sibi  
 iusticiam apud Deum gra-  
 tulatur, alter Misrecordi-  
 am deprecatur: verum hic  
 videre licet (stupendum ex-  
 emplum!) hinc venerabi-  
 lem Antistitem Alumni  
 quondam sui, diu iam de-  
 functi, humilis Presbyteri  
 nomen ac famam, idq; vite  
 pie probèq; instituta nomine,  
 ab obliuione & silentio ho-  
 minum, a puluere ac cinere  
 vindicantem, aeternaq; Po-  
 sterorum memoria traden-  
 tem, atq; hoc non modo in pi-  
 um grati animi indicium,  
 sed*



(6)

*Sed in huius aetatis pessimè  
optimum exemplum (quasi  
istius iam ægeni miseriq;  
Diuitis fratres morbis es-  
sent moribûsq; tam deplora-  
tis, ut nulla remedijs spes reli-  
qua sit, nisi in vno Lazaro  
redimuo) hinc verò, vnum  
e sacris Ordinibus à texa-  
τάριον, seipsum airo Cala-  
mo, quasi carbone notantem,  
proprijs pennis ferientem,  
non innocentia candorem  
præ se, sed squalorem pani-  
tentia ferentem. Quorsum  
hæc? Scilicet, ut sicut Gil-  
pinus exemplar statuitur ab  
Episcopo, innocentia: sic ego  
ultrò resipiscentia? Esto.  
Vtraq; enim ducit ad felici-  
tatem via; at ista, per a-  
mana*

mena locorum, hac, per aspe-  
 ra & iniqua: illa, per Rose-  
 ta; hac, per vepreta. Tan-  
 tum abest, ut ego me huius  
 tanto viro in eadem lance  
 conferam. Absit. Sed atten-  
 dite Fratres; si hac inter se  
 tam disiuncta equâ librare  
 trutinâ velitis, fortè con-  
 stabit, non leniorem illam  
 in me gratiam fuisse, quæ a-  
 peruerit mihi os ad humil-  
 limâ laudis Dei in ignoscen-  
 dis peccatis meis confessio-  
 nem: quàm quæ in tanto  
 Antistite animum manum-  
 que incitauerit ad exaran-  
 dum humilis Presbyteri ex-  
 istimationem; vel quàm  
 quæ in ipso Gilpino operata  
 sit tot charismata ad perfe-  
 ctionem.

etionem. Nemo mihi iuui-  
 deat, quin indulgeat magis,  
 si qualem hanc quantulamue  
 cumq; nactus sum Gratiam,  
 eam tanti aestimari cupiam,  
 quanti ullam unquam in-  
 firmis mortalibus datam,  
 quos dignatus est Pater Mi-  
 sericordiarum una mecum  
 vel in minimorum sancto-  
 rum Album ascribere. In-  
 gentis quidem Gratia est, si  
 cuius Anima instar sit ro-  
 busta navis, quæ latera for-  
 titer opponat fluctibus, nec  
 cedat procellis, donec tuto &  
 illæsa ad Portum appulsa sit:  
 an igitur minoris erit gra-  
 tia, si qua Animula, tanquā  
 Navicula, rimulis plena,  
 undis ventisq; iactata, sco-  
 palis

pulis saepe allisa, lacerata, & penè naufraga, tandem tamen è medijs periculis emer-  
serit, & in placidissimum  
sinum, fidissimamq; Statio-  
nem pervenerit? Talem ego  
vobis Nauiculam, Anima-  
lam hic ostendo, quam confi-  
do tamen propediem ad op-  
tatum Portum, caelesti spi-  
rante Aurâ, Clavum tenen-  
te Gratiâ, appulsam fore.

Sed ut Auicula Nostru-  
am, ut ulcus Muscæ, ingens  
huc colluvies turbâq; circû-  
fluit. Quid hoc (inquiunt)  
Portenti? Ecquid homo  
iste patranit tanto squalore,  
tanto Cinere ac Pulvere  
dignum? Ecquod in se fla-  
gitium admisit? Adulteri,  
scorta,

scortatores; talem oris vul-  
 tūq; habitum coguntur (licet  
 id quàm rarissimè) induere.  
 Talia vulgus apud se, pas-  
 simq; in promptu est, quòd ex-  
 agitet. Reuera enim quàm  
 lubricam in me, difficilem  
 q; spartam susceperim,  
 quàmq; iniquis censuris ex-  
 positam, haud ignoro. Sed  
 non ponendi rumores ante  
 salutem Stultorum incurata  
 pudor malus ulcera celat; in-  
 quit Poeta. At de lobo Gre-  
 gorius quantò diuinius!  
 Videatur (inquit) vir iste  
 cuilibet magnus in viruti-  
 bus suis: mihi certè subli-  
 mis apparet etiam in pecca-  
 tis suis. Mirentur in eo qui  
 volunt, castitatis continen-  
 tiam,

tiam, mirentur integrita-  
 tem iustitia, mirentur visce-  
 ra pietatis : Ego in eo non  
 minus admiror confessio-  
 nem humillimam peccato-  
 rum, quàm tot sublimia ge-  
 sta virtutum. Scio enim,  
 quòd per infirmitatis vere-  
 cundiam plerumq; grauioris  
 est certaminis commissa pec-  
 cata prodere, quàm non ad-  
 missa vitare; et unumquod-  
 q; malum, quamuis robustius,  
 vitetur, tamen humiliter,  
 proditur. Hac ille. Ecquis  
 autem Iob, vel in perfectio-  
 ne sublimi, vel in confessio-  
 ne humili, conferendus? Er-  
 gòne Iob adulter? ergòne  
 scortator, quòd peccata sua  
 palam confessus fuerit, &  
 sese

sese aspernatus, in pulvere  
 ac cinere panitentiam ege-  
 rit? Absit. Sat illi tamen e-  
 rat causa, quam obrem sic  
 faceret. Licet autem seipsum  
 Patientia ac Penitenta spe-  
 cimen ediderit: deferere  
 tamen, aut prodere suam In-  
 nocentiam noluit. Nec mihi  
 quis tam iniquam instituat  
 legem, ut dum me ipsum pa-  
 nitentia typum do, innocen-  
 tia mea desertor, eam ad  
 pradandum exponerem. Be-  
 nedictus sit Deus meus, cu-  
 ius mihi Gratia nunquam  
 defuit, sed ita semper custo-  
 diuit, ut neq<sup>3</sup> alicuius pud-  
 citiam unquam violau-  
 rim, nec cuiusquam impu-  
 dicitia me. Soli huic Gratia

acceptum refero, quòd sem-  
 per se interponens, vel vo-  
 luntatem mihi detraxerit  
 peccandi, vel opportunita-  
 tē. Hic certè habeo, quod ipsi  
 Diabolo, egregio isti Delato-  
 ri, & fratrum nostrorum  
 Accusatori os obstruam, &  
 de tot eius periculofissimis  
 tentationibus triumphum  
 agam. Nec tamen interea  
 obstat, quò minùs hoc modò  
 in me exemplum statuam;  
 qui nec omni tempore, prout  
 debui, ac me decuit, ab omni  
 specie mali mihi caui, nec  
 affectus meos, oculos, vultū,  
 gestū ita cohibui, ut quàm  
 remotissimus ab omni culpa  
 essem. Qua in re sentio  
 quàm sit miserrima Mini-  
 stri



*stri Euangelij sors, cuius vel  
 leuissimis Stipulis grauissi-  
 ma aliorum Trabes praepon-  
 derantur. Adeo ut, quae  
 medicina eius Reduam,  
 eadem aliorum Paronychi-  
 am valeat, quae eius Pustu-  
 lam, aliorum Fistulam sana-  
 re. Hinc operapretium me  
 facturum putari, si in hac  
 opella omnium ob oculos po-  
 nerem afflictae conscientiae  
 tum pericula, tum remedia;  
 idq., quod plus momenti ha-  
 beret, in Typo Ministri E-  
 uangelij. In quo, uti spero,  
 nemo se, aut Ordinem sacrum  
 laedam queretur, postquam  
 libellum hunc perlegerit.  
 Quem ego vobis praecipue  
 consecratum volui, fratres  
 cha-*

charissimi, ut quos habeo  
 luctuose huius Sementis  
 Iudices, eosdem vos Testes,  
 dum viuo, melioris adhuc  
 Frugis, Messis uberioris ha-  
 beam. Legite, & iudicate;  
 & quod grauitas vestra non  
 sinit vos approbare, optimè  
 nouit charitas condonare.  
 Ego siquo modo tandem ob  
 Christi mei merita ex mini-  
 mo in Regno Gratiae ad infi-  
 mum in Regno Glorae gra-  
 dum aspirauero, Splendidiora  
 ibi vobis Diademata, post  
 veritatem fortiter assertā,  
 post strenuè oppugnatas &  
 expugnatas nimium auda-  
 ces ac petulantes haereses, post  
 certamen bonum Fidei fa-  
 licissimè decertatum, non  
 inuidero,

(16)

*inuidero, qui hic didicerim  
sancta vestra & intacta  
charismata eò admiratione  
maiori prosequi, quò assequi  
imitatione nequeam.*

*Valete in Domino.*

*Humillimus vester servus  
& conseruus*

*Henricus Burton.*

To the Christian  
Reader.



Christian Reader,  
I here present  
thee with *A*  
*Treatise of Con-*  
*licts and Comforts of Con-*  
*science.* Which, how su-  
table for thee, I know not:  
But I am sure, for me. The  
bitter *Conflicts* of the Mo-  
ther in the birth, may iust-  
ly name it *Ben-oni*, *Sonne*  
*of Sorrow*: But the *Father*,  
*Ben-iamin*, *Sonne of the*  
*right hand*; Or *Barnabas*,  
*Sonne of Consolation.* They  
that sow in teares, shall  
reape in ioy. Such a tender-  
ling could not be borne in

To the Reader.

a colder Season ; it must  
incounter many bitter  
stormes ; But beeing  
strengthened by *Paul's*  
Comforter, it runneth  
aground, not waighing  
the losse of the Ship, to  
saue the Soules, though  
driuen on the Barbarians  
shore ; hoping also, that  
howsoeuer, as the Barbari-  
ans, seeing the Viper leap-  
ing on *Paul's* hand, dee-  
med him some Malefa-  
ctour ; but cast off againe  
into the fire without hurt,  
changed their minds : So  
haply it may befall the  
Authour of this Treatise.  
Who of set purpose pro-  
poseth himselfe the maine  
subiect

*To the Reader.*

subiect of these *Conflicts*  
*and Comforts*: May happily  
occasion some Readers  
in their hast to passe vpon  
him a far harder sentence,  
then he deserueth. What's  
the matter, say they?  
Adulterers, Fornicatours  
are onely fit for publicke  
penance. But let such  
know, that it becommeth  
a Minister of the Gospell  
to be humbled for the least  
offence, much more for  
greater. Blessed be God,  
by whose Grace I haue  
bee ne kept for euer com-  
mitting any such act,  
throughout my whole  
life. Let the great *Accuser*  
*of our Brethren* stand vp,

*To the Reader.*

and accuse me in that kind,  
if hee can. Yet the vile  
corruptions of nature, and  
the foule aberrations of  
life, yea euen meere heed-  
lesse follics and needlesse  
frailties, may they not bee  
cause enough to plunge a  
man in the deepe, to cause  
him to abhorre himselfe,  
and to *repent in dust and  
ashes*, and that especially  
when they fall vpon a Sa-  
cred person? Euen holy  
*Iob* did so. How much  
more such a one, as being  
equall to *Iob* in sacrednesse  
of person, yet is farre infe-  
riour to him in the perfe-  
ction of vertues?

But they object: If it  
bee

*To the Reader.*

bee no more, who is free?  
If euerie one should write  
a Booke of his humaine  
follyes, the world would  
not containe them. This  
sauiours of too much nice  
and needles scrupulosity;  
Or as done of splene, to  
aggrauate others sinnes,  
which might passe for cur-  
rant, at least for veniall,  
were it not for such strait  
laced Consciencs, which  
griued for small sinnes,  
make the greater out of  
measure sinfull. As the  
enuious man, to haue both  
his neighbours eyes put  
out, is willing to loose one  
of his owne. How many,  
yea & sometimes Church-



*To the Reader.*

men too , may play the good fellowes, bee ouer-seene, and ouer-shoes, and yet make no such scruple of it? Or if men espy the least hole in the Ministers coat, they will easily get in their whole body, hiding all their deformities vnder his holcly Coat, as silly Papists their sins vnder a Fryers cowle. And may not Papists also, specially their Priests take it in snuffe, when they shal see common frailties so deeply lamented, as it must needs damme to the deepe Pit of Hell their ordinarie Adulteries, and Fornications, which they  
account

*To the Reader.*

account but venials, specially in a Priest? May they not hereupon grow vpon the simple people, as whose libertie is too much captiued vnder the yoke of such a Ministry, as cannot brooke in themselves the least aberrations, how much lesse such as they censure and esteeme farre greater in the multitude? Or else may they not disgrace such Ministers vnto their people, by making Mountaines of their Molehils, while Ministers bewaile their Molehils as Mountaines?

To this multiplicit objection I answer: First, It

*To the Reader.*

were to be wished, that all offenders would giue publicke euidence of their Repentance, if not by Orall confession, yet by an actuall reformation. Secondly, I see no reason why any common Christian should inuy, that a Ministers heedlesse smallest slips should in the skales of his owne iudgement preponder others headdie falls. Thirdly, What Marriners will bee so desperately madd, as to run vpon the Rocke, because the Pilot sometime in the securitie of a calme fell a sleepe at the Sterne? Or what Seruant will goe  
cut

*To the Reader.*

cut his own throat, because  
his Master against his will  
cut his finger? Fourthly,  
Why should better taught  
Christians bee like those  
vntaught Lystrians, who  
either Idolatrously will  
sacrifice to the Apostles;  
or hearing them professing  
to be men of *like passions*  
with them, in the turning  
of a hand *stone* them?  
Yet, if no remedie, *Let*  
*him that is without sinne,*  
*cast the first stone.* Fifthly,  
For the common Aduer-  
sarie of all grace; nothing  
will stop his Serpentine  
two forked tongue. If a  
Minister bee altogether  
blamelesse, hee heares,

*To the Reader.*

*A Puritan* : But if in the least casuall error obnoxious, *worse then a Publican*. Lastly, It is the glorie of the Gospell to make the least sinnes vile in the eyes of the true Professours thereof, to the confusion of *Babel*, with all her *Crimsin, Criminall, Capitall, yet Veniall, yea Meritorious, Meretricious Sinnes*. And it shall euer bee the glorie of the Ministers of the Gospell, as an euidence of true grace in their hearts, when they shall with a mecke, yet magnanimous Spirit bee able to digest the sower hearbes of malicious exprobations

*To the Reader.*

probrations cast in their dish by the profane Adversarie, and to answer them, as *David* did mocking *Micol*, with a noble resolution, *I will yet be more vile then thus, & will be base in mine owne sight.*

In a word, if any shall beare himselfe bigge vpon such instances as this (of a man made nothing in his owne eyes) thinking to purchase some opinion of sanctitie to blaunch his monstrous lurking lusts, by how much his mouth shall vent the more venomous Censures against it: let such learne of the Heathen Poet :

*Qui*

To the Reader.

*Qui, ne tuberibus proprijs  
offendat amicum,  
Postulat, ignoscat verrucis  
illius; æquum est  
Poscentem veniam peccatis,  
reddere rursus.*

*Who would bee glad not to  
offend  
With his swolne bunches his  
deare friend,  
His warts must pardon;  
This is iust,  
who pardon craues, hee par-  
don must.*

But why stand we thus to  
answer euerie Obiecter?  
Let this Booke answer for  
all. Read it. And if it will  
not satisfie thee: Yet I  
hope

*To the Reader.*

hope it will abundantly  
satisfie him, for whom it is  
specially written.

Yet one obiection more  
is: That in these loose  
and licentious times, it  
had beene more necessary  
to teach men the way to  
repentance & humiliation  
for sinne, then how to find  
comfort, being humbled.  
For most men, though  
never so sianefull, are apt  
enough to lay hold on  
Gods mercie, which yet  
neuer trod the way of true  
repentance, thinking it  
sufficient ( as the Thiefe  
that trusts to his *Neck-  
verse* ) if at the verie end  
of the Race they can  
worke



*To the Reader.*

force in but one foote, and  
with a *Peccanti* crowd in at  
Heauen Gate. For such  
*Ben-onies* most will bee, to  
assume the name of *Sonnes*  
*of Sorrow*, but not before  
the giuing vp of the Mo-  
thersghost, that bare them.  
As the Phenix is not bred,  
but of the dead ashes of  
the Damme. Most men  
being as loth to see their  
sinne dye, as *Hagar* her  
bond sonne. How many  
*Iudasses* will neuer repent,  
confesse, restore, but with  
the Halter in their hands?  
Or at the best, as the *Ara-*  
*mites*, going with Halters  
about their Hypocriticall  
neckes to the King of  
*Israel*,

*To the Reader.*

*Israel*, to flatter God for a pardon. The Vsurer builds no Hospitals, relieues no poore, till he dy, nor many times then, choosing rather to dye, then make his Will. *Balaam* will but dye the death of the righteous as loth to forgoe his wages of vnrighteousnesse, while hee liueth. Hee that liues a Theef, would dye a Martyr, though wee read but of one that did so. *Diciq, beatus Ante obitū nemo* (in the worst sense) Euerie one would be happy, but not till death. In this regard then it had beene more requisite to shew men their folly in deferring

*To the Reader.*

ring their repentance, till either sinne or sicknesse haue made them senselesse of their sinnes, or in putting off the payment of their debts, till the score grow greater and greater, and they lesse able to pay, turning at length quite Banckrupts : That so repenting in time, they may enter in at the Gate of Mercie, before it be quite shut vp, with an, *I know you not : Depart yee workers of iniquitie.*

*Ans.* This obiection ( I confesse ) is of some moment. Too many ( alas ! ) are readie with *Isab*, flying to lay hold on the Hornes  
of

*To the Reader.*

of the Altar, when yet they haue not made their peace with King *Salomon*, the King of peace. But in case any inordinate liuer shall be brought to a sight and sense of his sin, while hee is yet meat-whole, as we say : here he may, by Gods grace, find comfort. And as for that other taske to teach men the way to repentance, others haue bestowed profitable pains therein; and especially of late a learned and reuerend Predecessour of mine, M. *Mason*, in his *Tribnnall of Conscience*. Wherein for the point of moralitie, in the examination of a mans life

*To the Reader.*

life, he hath taken worthy paynes. Onely I could wish, if his leasure did serue, that hee would bee pleased to add thereunto a Rule how to examine a mans Errours in point of Faith, and of the sound knowledge of the Mystry of Christ. For where this foundation of sound and sauing knowledge is not rightly layd in the heart, as the foundation, whatsoever repentance a man goes about to frame or erect, it either falleth, as built on the Sand, or vanishes away in an ayerie imagination. For the purpose: How can a man, that

*To the Reader.*

that either is ignorant of the grace of Christ, of the Gospell of God, and of the nature of saving Faith, or else is arrogant in the singularity of his owne opinion, wherein he overturneth the whole foundation of Grace, euer come to true repentance for his sinne? For true repentance is a speciall gift of Grace: It is an immediate fruit of saving Faith illuminating and sanctifying the heart, and whole man: and God giues this grace to no malicious enemy of Grace, but to such, as hauing receiued it, are thankfull for it, as a gift  
of

*To the Reader.*

of Gods free grace in Christ, flowing from the Fountaine of Gods eternall loue in electing vs in Christ, before the World was. So that it may seeme a worthy worke, and necessarie ( if any ) for the aduersaries of grace, swelling to a great height in these last times, as if they would bring another Deluge vpon the Earth : to show the way, how such may come (if it be possible) to the *acknowledgement of the Truth*, to repentance and amendment of their Errours, and Sins, *that they may be saued*. Onely it is a question, whether their  
Errours

*To the Reader.*

Errours vphold them in  
their Lusts, especially Am-  
bition, and Loue of the  
World, or these their  
Lusts hold them fast in  
their Errours. But I will  
not ouer bouldly presse  
this Taske vpon any, it  
being both touchy and  
tedious. In the meane  
time, if any shall reape  
either Consolation, or  
Instruction by this poore  
Worke, to the furtherance  
of their Saluation, and the  
aduancement of the glory  
of him, who set me on  
worke, it is the Fruit of all  
my Labour, and *I reioyce  
therein, yea and I will  
reioyce.*





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## Errata.

**I**N the Latine Epistle ; *page*  
2. *line* 13. *for*, intexuisse, *read*  
intexuerim. *p.* 3. *l.* 9. *r.* dedig-  
nabimini. *p.* 5. *l.* 7. *r.* misericor-  
diam. *p.* 8. *l.* 10. *r.* Sanctorum.

In the Booke ; *p.* 57. *l.* 4. *for*  
Conflict *r.* cooler. *p.* 121. *l.* 19.  
*r.* credatis. *p.* 145. *l.* 9. *f.* corrup-  
tion *r.* corrupts. *l.* 24. *f.* com-  
ming *r.* winning. *p.* 161. *l.* 24. *f.*  
turning *r.* teaching. *p.* 180. *l.* 16  
*r.* quid. *p.* 210. *in the margin*,  
*l.* 6. *r.* ardor. *p.* 270. *l.* 21. *r.* nuz-  
zle. Other lighter escapes the  
judicious Reader will easily  
correct.





# THE PROEME.

**T**O goe about  
to write of  
Conscience (it  
selfe being a  
Booke worne  
and borne about either in the  
Closet of euerie mans Brest,  
or at least in euerie mans Port-  
mantue, wherein all his par-  
ticular thoughts, words, and  
acts are recorded) may seeme  
to bee a labour better spared  
B then

then spent. Yet considering how little vse most doe make of this their Bosome-booke, how little time they spend in looking in it, which though their maine Account-booke, yet they make least account of it ; as the Traueller, neuer opening his Portmantue, till hee come to his iourneys end, like the young Spend-thrift, running euerie day vpon a new Score, but not once willing either to looke into the Merchants or Mercers Book, sauing onely (for feare of the Crocodile) by starts, when he comes to set to his hand for new commodities, or much lesse, to cast vp the old Score ; and againe, considering how either by the fall of *Adam*, through the deprivation of originall and naturall light,  
the

the defaced Characters of this moth-eaten Booke are hardly legible to his Bleare-eyes; or through the habituall custome of deceitfull sinne, the Conscience is growne so hard, as scarcely it will admit of any impressiion; or through the generall practise of sinne in the world, it doth plead a prescription, and hath learned to cloth it selfe in the habit of vertue, accounting the fashion of the time a Law sufficient to frame it selfe by: I have therefore thought it not altogether superfluous, to speake something of Conscience, if not for the contemplatiue part in this so learned an age, at least for the practicke, as more necessarie; and if not for others profit, at least for mine owne comfort, as more



voluntarie. Wherein ( to win  
 the better credit to this Di-  
 scourse ) I imitate the Chy-  
 rurgion, who hauing ript vp,  
 and cured the Impostume in  
 his owne body, is carefull to  
 improue his experience to the  
 instructing of others, laying  
 before them his own infallible  
 rule for all to follow in the like  
 case. Nor am I afraid to launce  
 mine owne wound, so I may  
 thereby both cure my selfe,  
 and procure others safetie.  
 It is a foolish feare, or shame,  
 that conceales the sore, till it  
 proues mortall. For, as Saint  
*Augustine* saith, If they bee  
 miserable, who feare to come  
 into their houses, where they  
 haue a scolding wife : How  
 much more miserable are  
 they, who are vnwilling to  
 returne into their owne Con-  
 science,

*Aug. in*  
*Ps. 133.*

science, least there they bee  
ouer-borne with the braw-  
lings of their sinnes? To  
buckle with which, a Christi-  
an courage and resolution is  
requisite. We digge into the *ut aliquid*  
Bowels of the Earth (saith *auti ex-*  
the Heathen man) that wee *trahamus*  
may thence draw forth some *terram*  
gold : and that wee may pos- *perueriti-*  
sefle the chiefe good, wee are *mus : ut*  
loth to search our heart. The *summum*  
Authour of those Sermons, *bonum oc-*  
*Ad fratres in Eremo*, inserted *cupemus,*  
in Saint *Augustines* workes, *scrutare*  
saith, Hee that trusting to his *pectus pi-*  
good Conscience, neglecteth *get. Senec.*  
his good name, is cruell. And *Proverb.*  
such is the inseparable com-  
bination of these two, that on  
the other side we may as truly  
say, Hee that trusting to his  
good name, neglects his good  
Conscience, is cruell. These

two may not be seuered. *A good name is a precious ointment poured forth.* But whence poured, sauing from the pure Alabaster boxe of a good Conscience, the onely shrub, distilling the true Balme of *Gilead*, yeelding the fragrant smell of a good name? Yet too too many (alas!) are too cruell on both sides; some, bearing themselves too boldly vpon their good Conscience, and not fearing in the meane time to abstaine from (at least) appearance of euill, incurre thereby an euill report: others carrying all fairely without, to purchase a good name, yet looke not inward, that their Conscience bee answerable, while therein lurke some inuisible monstrous corruption, be it pride, self-loue, ambition  
or

or the like euill habite. By which meanes it commeth too commonly to passe, that a good Conscience is attended with an ill name: and a good name vnworthily bestowed vpon a man of bad Conscience: So easie are misgiuings and mistakings on all hands. Some can better get a good name, then keepe a good Conscience; others (yet the lesse vnhappy of the two) can enioy a good Conscience, euen with the losse of a good name. And did not the innocent Lambe of God, for conuersing with Publicans and Sinners, heare of the Pharisees, *Behold, a glutton, and wine-bibber?* So fickle and false is fame, as well to mis-apply *Crucifige* to the good Conscience, as *Hosanna* to the bad.

But no maruaile, if men may bee so mistaken in the iudging of others Consciences, whereas most are deceiued in the discerning of their own. The Conscience, like the heart, being (through misguidance of the iudgement) deceitfull aboue all things. And this comes to passe (as wee touched before) by the similitudes between the good and bad Conscience. For, (as

*Ier. 17.9.* *Lib. de Conscien-  
tia.* \* *Bernard* hath well distinguished, better then defined) there is, as a good Conscience, and quiet; and a good Conscience, and troubled: so, a bad Conscience and quiet, and a bad Conscience and vnquiet. A like symptomes in both. How shall wee then discerne the good, from the bad Conscience? Surely thus. The bad

bad. Conscience and quiet, is that, whose tranquillitie or calme is contracted either of a benumbednesse, and Cawle growne ouer it through long custome in sinne, or from a profound ignorance of the nature of sinne, and of the Law of God, or from a prophane contempt of sauing knowledge, and the meanes thereof, and the like; such are said by the Prophet to bee at ease, setled vpon their lees, not poured from vessell to vessell: but the good Conscience and quiet, is that, whose peace, after trouble for sinne, as a calme after a storme, floweth from no other Fountaine, but the mercie of God in Christ apprehended by Faith for the pardon of the sinnes of the believing peni-

*Consuetudo peccandi tollit sensum peccati*

*Ier. 48.*

*11.*

Rom. 5. 1

tent sinner ; as the Apostle  
*concludeth , Therefore being  
 iustified by Faith, we haue peace  
 with God, through our Lord  
 Iesus Christ.* Hee that wants  
 this Conscience, flowing from  
 Faith, which layeth one hand  
 on the Sacrifice, Christ, say-  
 ing, *Lord be mercifull :* and so  
 repentance, laying the other  
 hand on sinne, saying, *To me a  
 sinner ;* can neuer goe home iu-  
 stified ; his Conscience wants  
 the true peace. And this peace  
 and quiet of a good Consci-  
 ence is further settled by a  
 firme purpose of pleasing  
 God in all good duties for the  
 time to come. As the same  
 Apostle saith, *Pray for vs, for  
 we trust wee haue a good Consci-  
 ence in all things, willing to liue  
 honestly.* So that the good  
 Conscience looks both waies,  
 both

Heb. 13.  
 18.

both backwards, finding true peace in Christs righteousnes by Gods mercie imputed, and by Faith apprehended, and applyed for the pardon of sinne past : and forwards, with a sincere purpose of reformation, and conformitie to the Word of God for the time to come, willing, resolving, and indeuouring to liue honestly. This is the good Conscience, and quiet.

Again, the bad Conscience, and vnquiet, is that, which being stricke with the sting of sinne, either with *Iudas* and *Achitophel*, runs to the halter, as if that were the next way to heale it ; or by diuersion seekes to put it off, as *Cain* fals a building of Cities, and following his pleasures, if so he may charme the Serpents biting,



ting, or skin ouer the wound;  
or weare out the skarre and  
ruthfull remembrance, or still  
the hideous cry of his horrid  
murther; or by this kind of  
Dictamne, cause the mortall  
Arrow, sticking in his side,  
to loosen away. But the good  
Conscience and troubled, is  
that, which for sinne being  
humbled, and vpon repen-  
tance, through Faith, hearing,  
*The Lord hath put away thy  
sinne*: yet as a woman with  
her after-birth, is exercised  
with grievous conflicts after-  
wards. It was *Danids* case;  
after his absolution pronoun-  
ced by the Prophet from  
God, whereupon hee might,  
and did no doubt for the  
present find solid and assured  
comfort; Yet how many a  
bitter storme doth he indure  
in

in his soule? How many a  
sharpe fit? So that as a man  
in an Hecticke feuer, without  
intermission hee cryeth out,  
*Thy hand is heavy upon me day* Ps. 32.  
*and night. And, There is no* Ps. 38.  
*soundnesse in my flesh, because*  
*of thine anger, nor any rest in*  
*my bones, because of my sinne;*  
*for mine iniquities are gone over*  
*mine head, as an heavy bur-*  
*then, they are too heavy for me.*  
All his penitentiall Psalmes  
breathe nothing else, but  
groanes and sighes from a  
troubled Spirit. Yet all the  
while hee possessed a good  
Conscience, though the frui-  
tion thereof was for a time  
to his greater humiliation,  
and exercise of his Faith,  
denied and suspended from  
him. Holy *Paul* in that  
perillous Nauigation, though  
he

hee was comforted by the Angel with a promise of safetie for his owne life, and theirs which sayled with him, yet arriued not at the Port, without great difficultie, and with the losse of the lading, and wracke of the Ship: So Gods Child, as *Dauid*, though vpon repentance for sinne, hee haue his Pardon sealed, and life secured, yet so hideous are the stormes of renewed remorse for sinne, which still lye beating vpon his brittle Barke, that hee must suffer much dammage temporall, before hee can, vpon the Planke of redubled repentance, waft and worke himselfe, to reach the calme and comfortable Hauen of *Melita*. This is that Conscience, that troubled

troubled Conscience, of the  
Conflicts and Comforts  
whereof wee are here to  
speake.

For as for the afflicted bad  
Conscience, as of all such, as  
liue in a knowne sinne with-  
out repentance, and now and  
then are troubled with some  
fearefull qualmes comming  
ouer their stomacks, while  
they seeke to haue not the  
cause, which is sinne, but the  
effect onely removed : Wee  
purpose not to bee troubled  
with such. In such cases let  
the Adulterer repent and bec-  
come continent; the Drunk-  
ard repent, and become sober;  
the oppressing Vsurer repent,  
and restore, and become libe-  
rall to the poore; and so in the  
rest. Otherwise, neuer let  
them looke for any true com-  
fort

fort and peace of Conscience. Yet for their better instruction, such also may reape much helpe by this Treatise, to further them in the practise of true repentance, thereby to obtaine true peace of Conscience. For here we propound and describe the case of a troubled Conscience in the highest degree, together with the remedies of it: that so no troubled Conscience, in any lesse degree, or kind, might here faile to find comfort in time of need. For he that knowes how to cure the greatest wound, can the more easily cure the lesse.

**CONFLICTS.**



# CONFLICTS AND COMFORTS OF CONSCIENCE.

## CHAP. I.

*The first conflict or triall, where-  
in the conscience of a man rege-  
nerate, apprehending Gods  
wrath for sin, is peril-  
lously shaken.*

**I**T is the nature  
of all sinne, once  
committed, by  
guilt to affect  
the conscience  
with a fearefull apprehension  
of Gods wrath both tempo-  
rall

Gen. 2.

rall and eternall, as due to the sinner. It was decreed so in the beginning by an vnchangeable law of God: *In the day thou eatest thereof, thou shalt dye the death.* And no sooner had *Adam* transgressed, but an horror seased vpon his soule, hee heares Gods voyce, he feares, flies, hides himselfe: What's the matter now? *Adam, where art thou?* might God well say; not in what place, but in what case art thou? surely the Serpent had left his sting in *Adams* Conscience. Now hee is affrighted with hearing Gods voyce but a farre off, as of a Iudge sending forth a Hue & Cry, or summons to the malefactor to appeare before him: whom before, he ioyed to behold, as a dutifull sonne, delighting

lighting in the presence of his  
louing and liberall father.

*Ob.* But *Adam* was after-  
wards receiued to mercy, and  
that by a new couenant, of  
Grace (the old, of workes, be-  
ing vtterly forfeited) and that  
in and through Christ, the  
promised seed of the woman.

Is not then the case of mans  
Conscience now altered? Can  
the member of Christ, the  
vessell of grace, the heire of  
life eternall, bee from hence-  
forth repossessed with any  
such apprehension, as of Gods  
wrath eternall, due vnto him  
for his sinne? Farre be it. Can  
he who is once iustified from  
his sinne by faith in Christ,  
fall backe into the state of con-

demnation? *Who shall lay any* Rom. 8.  
*thing to the charge of Gods cho-* 33, 34.  
*sen? It is God that iustifieth, who* 35, &  
*shall* 11. 29.



- Ioh. 13. 1, *shall condemne? And are not the*  
 Rom. 8. *gifts and calling of God without*  
 35. *repentance? And whom God lo-*  
*ueth, he loueth to the end? And*  
*who shall separate us from the*  
 1 Pet. 1. 5 *loue of Christ? And are not the*  
*elect of God, kept through faith*  
*by the power of God unto salua-*  
 Heb. 13. 5 *tion? and hath he not said, I wil*  
*not faile thee, nor forsake thee?*

True : Notwithstanding  
 such is the malignant poyson  
 of sin euen in the regenerate,  
 that though the dominion  
 thereof be taken away, so as it  
 cannot lead the faithfull away  
 captiue to death eternall : yet  
 the guilt of it may so sease vp-  
 on the Conscience, the thicke  
 cloud of his sin may so eclipse  
 Gods louing countenance  
 from him, as that hee may for  
 the time seeme in his owne  
 apprehension, to bee a very  
 cast-

cast-away; yea and that euen then, when God is in Christ reconciled to him. Euen as a father, when his sonne hath offended, yea hath beene humbled for it, confessed it, intreated pardon of his Father; though his father cannot put off the bowels of naturall affection, nor ceases to loue his sonne still, but purposeth to bestow the inheritance vpon him, yet shewes him nothing but an angry countenance, layes the rod vpon him, threatens to disinherit him, and all this but in loue & wisdom, disciplining his sonne, both for the sounder reformation of what is past, and securer preuention of further offences which otherwise hee might fall into. It is the Apostles comparison, *Whom the Lord*  
*lovet*

loneth, he chastiseth, and scourgeth enery sonne whom he receiveth. Our earthly fathers for a few daies chastened vs for their pleasures, but he for our profit, that we might be partakers of his holines. Now no chastening for the present seemeth to be ioyous, but grienous, yet afterward it yeeldeth the peaceable fruit of righteousness, unto them that are exercised thereby. And surely of all other chastenings, none so terrible, as this of the Conscience, being lashed with the cords of its owne sinne. All *Iobs* corporall afflictions no way comparable to this. What a lamentable voyce was that vttered by *Dauid*, *I said, I am cast out of the sight of thine eyes?* And that, *My God, my God, why hast thou forsaken me?* And infinite the like we= full

full conflicts had holy *David* with the apprehension of Gods displeasure against him for his sinne. There is no death, no hell so terrible as this, when the blacke hellish cloud of sin comes betweene the soule, and the sun-shine of Gods fauourable countenance.

*Ob.* But how comest this of the nature of sinne, seeing that not all, nor most sinnes, do vsually cause this apprehension of Gods dreadfull displeasure in a mans soule? How many a couetous, voluptuous, ambitious, carnall-minded man passeth away without touch of any such apprehension of Gods wrath? yea, on the contrary, the more hee thriue in the fruition of his sinnefull desire, the more hee  
flat-

Psal. 73

flattereth himselfe in the presumption of Gods fauour towards him; which is the ordinary error of the world, to measure Gods friendship by outward prosperity; which *Dauids* carnall judgement once had almost led him into.

*Ans.* It is not the nature, but the accessory deceitfulness of sin, growing from a habit & custome of sinning, wherewith the soule being possessed, becomes stupified and voyde of all apprehension (through Sathans enchantments, sounding in the eares, Mercy, mercy, and closing the eyes from once looking vpon the iustice of God) of diuine indignation. Yet all this while sin is not idle, but as a worme lyes gnawing at the stomacke of the dead conscience, and as  
the

the moth, doth by little and little insensibly fret away all the softer and tenderer part of the soule, leauing nothing at length, but the knotty thred of an inneterate stupiditie. *Sensim sine sensu.* Againe, there is great difference betweene the finnes of the regenerate, and of the vnregenerate. For although habituall corruptions bee in the one, as well as in the other, but in the regenerate inherent and inhabitant onely; in the vnregenerate also regnant and predominant, though some one corruption more conspicuously and actually predominant aboue the rest, as the Belzebub or ring-leader: Yet those indwelling inmates in the regenerate, though they be but as the *Gibeonites*, captiuated to *Israel*, and as the re-

C


liques

Judg. 3.

liques of the *Canaanites*, made Tributaries, but not expelled; though I say the corrupt old man bee subdued to the new man, which after God in *Christ* is created in righteousness and true holiness; yet are they very grievous to the Saints, being as *thornes in their sides, and prickes in their eyes*, molesting them continually, and causing even the holiest to exclaime, *O wretched man that*

Rom. 7.

*I am, who shall deliuer me from the body of this death?* Whereas on the contrary, the corruptions in the vnregenerate, though raining and raging lusts, yet are no whit troublesome or burthensome to them, except then only, when by some outward impediment they are crossed, & cannot inioy their wished desire  
to

to the full ; or else when Satan at the houre of death, or so, hauing them vpon the hipp (as we say) or at aduantage in some perillous temptation, presents vnto them the hideous shape of those their foule enormities, that so downe the precipice of desperation they may tumble headlong into the infernall pit. Againe, the Conscience, both for the naturall quicknesse, and tendernesse of it, is not vnfitly compared to the eye. Now the eye that is found, how is  offended with the least moate falling into it, nor is it quiet, till it be quit of it? whereas the vnfound eye, hauing a thicke and hard Filme growne ouer it, yet is not sensible of any Paine, though now deprived of sight. The found eye is the



conscience of the regenerate man, which is offended with the least moate of sinne, yea with the very motion onely, crying out, *who shall deliuer?* but the vnfound eye is the conscience of the vnregenerate, which being ouergrown with the hard filme of habituated corrupt humours and lusts, is no lesse voyde of the sense of any trouble, then of the sight of his sinne.

Now, as the regenerate cry out of their inherent corruptions ~~so~~ so, much more, when vpon any preualent temptation, working vpon, and taking aduantage of their want of instant and constant watchfulnes ouer their soules, their corruptions breake forth into (at least) some degree of act, and so, as it causeth scan-

scandall, hereupon their sorrow is infinitely aggravated, and their soules cast downe into the very gulfe of horror and terrors of the wrath of God. Now they are wrapped in a thousand sad perplexities. Now they fall a arguing (Sathans sophistry being ready with his *scriptum est*) that surely God is become their enemy, that hee loueth them not, that hee hath cast them out of his fauour, discarded them out of the number of his Saints; that they haue beene but hypocrites all this while. For those that bee his, he keepeth. *He keepeth the feete of his Saints from sliding. The wicked are they, whose feete shall slide in due time.* And, *The Lord ordereth a good mans going, and maketh his way acceptable to himselfe.*

I Sam. 2.

9.

Pro. 2.8.

Deut. 32.

35.  
Psal. 37.

23.

*Eph. 5.*  
27.

*selfe.* And, none shall be presented to Christ, as his spouse, but such as are without spott and wrinkle, such as are holy and without blemish. And, the Angel reapers shall gather out of Christs kingdome al things that offend, and them which do iniquitie. Vpon these Premises Sathan inferreth : But God hath not so kept thy feet; thou art not free from spots, wrinkles, blemishes; thy life hath beene offensive, and thou a worker of iniquity : therefore thou art none of Gods Saints ; thou appertainest not vnto Christ; thou must bee culled and cast out of his kingdome for an hypocrite, for a Reprobate. These and the like assaults Sathan maketh against the soule of Gods child afflicted in conscience

ence for his finne.

And now poore soule, what wilt thou doe in this case? whither wilt thou fly? God hath with drawne his louing countenance from thee, his word is drawne forth as a two edged sword to kill and cut thee off. And now what Balme is left in *Gilead* for thee? what Phisitian there?

Not is this conflict for a spurt, and away, but of long continuance: how doth the poore soule languish with complaints. *Day and night thy hand is heavy vpon me. My soule is sore troubled; but thou O Lord, how long?* And what doth more adde to the soules grieve, then the continuance of a tedious and strong fit of temptation? If *heauinesse* did eilest *Terre fa-*  
*indure but for a night, and ioy re-* *preferre*  
*turne* *granc.*

turne in the morning, it might the better be indured, though sharpe for the time. The continuall storme of 15 daies, without intermission, was very tedious and terrible to those in *Pauls* ship. But how tedious are those stormes, wherein the soule and conscience are tossed, not for a few dayes, but for many months, & yeares together. If a naturall child, for some offence, bee but for a few daies debarred from his louing fathers presence, what a heart-griefe is it vnto him, how impatient is hee, how penitent, how longeth hee to inioy his fathers countenance againe? If *Absolon* had not beene a gracelesse and vnnaturall son, his five yeares banishment from the King his fathers face

face and fauour, had beene not a little irksome to him; but especially those two yeares in *Ierusalem*; so that his burning of *Ioabs* field, might haue bene imputed to his zealous and impatient affection of seeing his father, and not to his subtilty, in so making away through the very fire, to his wicked ambition of vsurping the kingdome. But we speake here of a naturall gracious sonne, to whom the offence of a father is a burthen intolerable. This was *Dauids* affliction, when hee was so long<sup>2.</sup> banished but from the visible Type of Gods presence and face, the Arke of God. And till reconciliation, no peace.

## CHAP. II.

*The Comfort. How the soule is  
reduced and restored into  
Gods favour, and so to  
the peace of Con-  
science.*

**I** Cor. 10. **B**ut blessed be God, whose  
faithfulnesse will not suf-  
fer his Saints to be tempted a-  
boue that they are able, but  
will giue the issue with the  
temptation, that they may bee  
able to beare it : Who saith,  
Esay 54.  
7, 8. *For a small moment haue I for-  
saken thee, but with great mer-  
cies will I gather thee; in a litle  
wrath I hid my faec from thee,  
for a moment : but with euerla-  
sting kindnesse will I haue mer-  
cy on thee, saith the Lord thy  
Redeemer.*

But

But by what meanes is the  
conscience raised from this  
gulf of temptation, to the  
hauen and rocke of comfort?  
How may Gods child come  
to get the victory ouer so fore  
a conflict? What? By consi-  
dering, God is mercifull.  
True: But he is no lesse iust.  
Or, because perhaps thou hast  
tasted of temporall and corpo-  
rall chastisements; that there-  
fore the bitternesse of death  
is ouer, and God is now paci-  
fied, and satisfied for what is  
past? Indeed temporall cha-  
stisements ought to be humi-  
liations to thee, but can be no  
satisfactions to God. For  
what proportion betweene a  
temporall punishment suffe-  
red, and an eternall deserued?  
Or betweene an infinite iu-  
stice offended, and a finite pa-  
tience



Micah 6. *will redeeme the least sinne ;  
7. not ten thousand riuers of oyle ;  
not the first borne of thy body,  
for the sinne of thy soule. No*

Psal. 49. *man may redeeme his brother, or  
7,8. make agreement with God for  
him.* It cost more to redeeme  
their soules. That must be  
let alone for euer. All Pur-  
gatory imaginary flames can-  
not purge the staine of, or sa-  
tisfie Gods iustice for the  
least sinne. That doctrine is a  
meere dreame, blasphemous,  
derogatory from the all and  
onely sufficient sacrifice of  
Christ, that any thing else, ei-  
ther their sacred fire, or holy  
water, as \* they affirme, but  
that precious blood, can purge  
away the least sinne.

*sinne.  
le con-  
tatione*

Or to let all these alone,  
thinkest thou that time will  
weare

weare those fits away? Or wilt thou driue them away with merrie companie? Or drinke them away, as good-fellowes do their melancholy-fits? Alas, this doth but add more fuell to the fire of thy Conscience, while it addeth sinne vnto sinne. This is rather to delay thy comfort, then to allay thy griefe.

What course then wilt thou take? To resoluē this: there are sundry speciall and soueraine preseruatiues, keeping the soule from sinking vnder the Gulphe of a troubled Conscience. The first is Faith, the sauing, liuing, iustifying Faith, the nature whereof, is neuer to depart from God, but to cleaue vnto him, whatsoeuer come of it, and euen against hope to belieue *Rom. 4.*  
vnder 18.

Iob 13.  
15.

Ps. 116.  
10. 11.

under hope. It resolves,  
*Though hee kill mee, yet will I*

*trust in him.* This Faith be-  
lieueth euen in vnbeliefe. *I*

*beliene Lord, helpe my vnbeliefe.*  
What a perplexed speech is  
that of *Dauids*? *I beliened,*

*therefore haue I spoken; I was*  
*greatly afflicted; I said in my*

*hast, All men are lyers.* David  
both believed in the promise  
of God towards him, and yet

through humane frailtie, in  
hast, doubted of the same. He

said in his hast, *All men are*  
*lyers.* And what need he re-  
pent of that speech, as spoken

in hast? Are not all men  
lyers? But his meaning was,  
he mistrusted God in his hast;

though yet hee believed.  
Notwithstanding the Scrip-  
ture saith, *He that belieneth,*

Ec. 28. 16

*shall not make hast.* Such a  
mixture

mixture is there in the Regenerate, of Faith and Infidelity at one and the same instant, about one and the same object. This is that Faith, which neuer fayleth a man in his vtmost extremitie, but supports him euen against despaire it selfe. *I should vtterly haue fainted, vnlesse I had belieued to see the goodnesse of the Lord in the Land of the Living.*

*Object.* But how can a man both belieue and doubt, at the same instant, about the same thing?

*Answer.* There is in the Regenerate, the Old man doubting, and the New man believing. It is against the propertie of Faith to doubt. Doubting comes of the Flesh, and believing of the Spirit, and these two are contrarie  
one

one to the other, they fight one against the other in one Soule, as *Iacob* and *Eſau* in one Wombe. So that euen then, when the Soule is like to bee ouer-borne with the tempest of carnall distrust, the seed of Faith, by a secret and insensible, working for the present, being fast rooted and riuetted into Christ, as the Ankor in the Rocke, or the Tree-root in the firme ground, preserues it from either wracke, or wind-fall. Thus *Dauid* comforts and cheeres vp his dejected Soule: *Why art thou cast downe, O my soule? And why art thou disquieted within me? Hope thou in God; for I shall yet prayſe him, who is the health of my countenance, and my God.*

*Pſal. 43.*

Againe, Faith hath two  
strong

strong supporters, to stay it from fainting : The first is, the promises of God : the second, experience of former feelings of mercie. First, Gods promise is the proper object, and pillar of hope. This promise, is not a word of course, but a word of Gods solemne Couenant; a word, not transient, but permanent, a word written, in a more lasting monument, then Lead and Stone. Yea this promise is confirmed with Gods \* Oath, and ratified with his Seale, with the Priuie \* Seale of his Spirit, in euerie faithful mans heart, and with the Broad Seales, his two \* Sacraments. This promise of God in Christ for saluation, Faith \* appropriates to the believers own selfe; concluding, Faith-

Hebr. 5.

17.

Rom. 8.

16.

Rom. 4.

\* *id est*

*non in u,*

*est vera fi-*

*dei. Chrys.*

Gen. 13.

full Ser. 35.

full is he, who hath promised, who will also doe it. And as Satan on the one side is busie to buzze into a mans head places of Scriptures, by him peruerthed, and mis-applied: so Faith on the other side opposes against him the sweet promises of God: as, *Come vnto me, all ye that are wearie, and laden, and I will refresh you.*

Math. II  
28.

Math. 9.  
13.

*I came not to call the righteous, but sinners to repentance.* Nor doe these promises belong onely to those, who haue not yet beene effectually called, but to those, who, after their effectuall calling, haue, through humane infirmitie fallen into some sinne. *As,*

1 Ioh. 2.1

*children, I write vnto you, that you sinne not; And if any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous.*

righteous, and he is the Propitiation for our sinnes. These, and the like promises of God, Faith laying hold vpon, are like the hand of Christ reached out to sinking Peter, staying the Soule from perishing in the Floods of Spirituall perturbations. *Except thy Law* Ps. 119.  
92. and  
ve. 49. 50  
(saith afflicted David) *had beene my delight, I should then haue perished in mine affliction.* By Law, there, hee meaneth the Gospel, with the promises of it. For else, the Law causeth Gal. wrath, and can minister no consolation to the wounded Conscience, but onely sends the Patient to the good Physitian, Christ. It is one of Satans vsuall stratagems, to hide Gods promises, all hee can, from Gods child in time of Spirituall temptation, and to present



*Qui sta-  
tuit ali-  
quid parte  
in audita  
altera, æ-  
quum li-  
cet statue-  
rit, haud  
æquus fuit  
Seneca.*

present him, and wholly take him vp with Iudgements, thereby to driue him to despair. Therefore, as a Iudge, that heareth one partie, and reserueth neuer an eare for the aduerse partie, must needs bee vniust, yea, although hee haply pronounce right iudgement: So the sinfull Soule looking altogether vpon the iudgement of God, and reseru- ing neuer an eye, to looke vpon his mercie and promise, is like to proceed vniustly against himselfe, though ther- by hee pull vpon his Soule a iust condemnation. But to preuent this, It stands not with the condition of the Children of the Promise, the blessed Seed, those *Vessels of mercie, which God hath afore ordained vnto glorie, that in*  
*them*

Rom. 9.  
8, 23.

them he might make knowne the verse 22.  
riches of his glorie : It stands  
not ( I say ) with their condi-  
tion, to bee, as the vessels of  
wrath , swallowed vp of  
wrath , being selfe-fitted to  
destruction : But in the Chil-  
dren of the Promise, mercie  
shall triumph against iudge-  
ment , when Faith in Gods  
promises of life shall ouer-  
come all difficulties.

The second pillar and prop  
of Faith in the Soules faint-  
ing , is experience of former  
fruition of mercie. This was  
*Dauids* practise, \* *I haue con-* Ps.77.  
*sidered the dayes of old, &c.*  
*I call to remembrance my Song*  
*in the night.* Thus in his di-  
stresse, hee calst to mind what  
sweetnesse, and comfort hee  
found formerly in God , by  
those familiar Soliloquies,  
which

which his Soule did sing vnto God by night, in the gratefull remembrance of his benefits. And *Psalme* 143 complaining, *My spirit is overwhelmed within me, my heart within me is desolate*: Yet he comforts himselfe with the meditation and memorie of Gods former gracious dealing towards him verse 4, 5. And *Psalme* 27, he euen challengeth God vpon  
 verse 9. form r mercies, saying, *Hide not thy face from me, put not thy seruant away in anger: Thou hast beene my helpe, leaue me not, neither forsake me, oh God of my saluation*. Thus vpon this experience *Dauid* gathers such assurance, that though his Father and Mother forsake him (*And can a Mother forget, forsake her sonne?*) yet though shee should bee so vnnaturall,  
 yet

yet saith God, *I will not forsake thee*) yet, saith David, *Even then the Lord taketh me vp.* So that for the Conscience afflicted, to recollect the experiments of former mercies, which the Soule once sweetly inioyed, is a solid ground of comfort, whereon to cast the Anchor of Hope in a present storme, yea and the secure Harbour also, wherein to repose her selfe, in a settled assurance of Gods loue, for the time to come, and for euer. And the reason is, *Whom God loueth once in Christ, hee euer loueth. The gifts and calling of God are without repentance.* His blessing vpon his Children, is like that of Isaac vpon Iacob, *I haue blessed him, and he shall be blessed.* Balaam told Balack, that there was no reuerfing of Gods

48 *Conflicts and Comforts*

Num. 23. Gods blessing on his people ;  
 1920. *God is not as man, that he should  
 lye, or repent ; Hath he said it,  
 and shall he not doe it ? Behold  
 I haue receiued commandement  
 to blesse, and he hath blessed, and  
 I cannot reuerse it.*

*Obiect.* But the memorie  
 of former mercies inioyed,  
 may serue to minister to the  
 afflicted Soule for sinne, ra-  
 ther matter of more griefe,  
 then of any ioy, and rather to  
 aggrauate our sinne, and so  
 our sorrow, then to redinte-  
 grate or renouate our com-  
 fort. What a corrosiue was it  
 to *Dauid's* heart, trow you,  
 after that his sinne, to heare  
 the enumeration of Gods ma-  
 ny fauours and benefits to-  
 wards him, mentioned by  
 2 Sam. 12 *Nathan* to him, as in the per-  
 7, 8. son of God ? Enough of it  
 selfe,

selfe, to wring from *Dauid's* gaulled and grieued heart a confession with teares, *I haue sinned against the Lord.*

*Ans.* True it is, we haue no sweeter, nor stronger tyes to serue and obey God, then his benefites towards vs; which as they are moe in number (as he that hath fewest, hath so many more, then euer hee deserued) or more excellent in their nature: So, when at any time wee sinne against this our liberall Benefactour, all those benefits stand vp as witnessles against vs, vpbayding vs with extreme ingratitude and vnkindnesse; as in the former example of *Dauid*. And consequently, in the Soules humiliation for sin, Gods benefits comming into remembrance,

*T. Linius*  
*Lib. 1.*

doe so accumulate and heape  
themselues vpon the Soule,  
that (as *Tarpeia*, the Romane  
Damosell, was pressed to  
death with those Iewels cast  
vpon her, which the Sabines  
wore on their left armes, the  
price contracted, for betray-  
ing to them the Capitoll of  
*Rome*) shee is now pressed  
downe beyond all measure.  
That speech (*Et tu Brute*)  
vttered by *Cesar* to *Brutus*,  
might haue beene a sharper  
Dart to pierce *Brutus* his vn-  
kind heart, then his Poinado  
was to stabbe *Cesar*. When  
*Gen. 39* *Ioseph* was tempted by his  
wanton Mistrisse to folly with  
her, he answers her, what ob-  
ligations of fidelity his Master  
had layd vpon him, in that he  
had intrusted him with all his  
goods, taking no account of  
him

him : and should hee not bee  
 faithfull , not to violate that  
 one Iewell, which alone hee  
 had reserued to himselfe?  
 So that, if Gods many bene-  
 fits he hath trusted vs withall,  
 if the liberall allowance of all  
 the Trees in the Garden, will  
 not, cannot ( as they should )  
 restraine vs from the one and Gen. 2.  
 onely forbidden fruit of sinne  
 ( as certainly they would , if  
 wee tooke but heed in any  
 temptation to set Gods innu-  
 merable, and inestimable bles-  
 sings towards vs before our  
 eyes ; which would make vs  
 say, as *Ioseph*, How shall I doe  
 this great wickednesse and  
 sinne against God ? But alas  
 wee are too forgetfull ) Surely  
 then if we doe sinne, all the  
 other Trees in the Garden  
 will be readie to fall vpon vs,



and presse vs downe, not  
affording vs so much as their  
shaddow, to hide vs (if pos-  
sible) from the wrath of

Math. 9. Gods angry countenance,  
much lesse to refresh vs there-  
with. Yet in the midst of the  
presse of Gods benefits,  
wherewith the Soule is now  
oppressed, Faith with her  
finger touching vpon, and  
pointing vnto that euerliuing  
Fountaine of the grace and  
mercie of God in Christ, for-  
merly experienced, finds cure  
for the issue of the bleeding  
Conscience, euen then when it  
seemes to be quite spent, and  
cast behind Christ. So that,  
Math. 16. I say not, that to the afflicted  
23. Conscience the memorie of  
Gods temporall benefits will  
bring comfort, no nor simply,  
of those Spirituall mercies on  
our

our Soules formerly felt; sith all of them may iustly vpbraide vs for our vngracious vsing of them: But least the Soule in this conflict, of the apprehension of Gods wrath deserued, should bee swallowed vp, her readie way is to haue recourse to the stabilitie of Gods loue, mercie, and grace in Christ towards vs, which hauing once, and often formerly felt, and inioyed, we may recollect our Faith, and rest assured, that wayting with patience a while, the Cloud will passe ouer, and the Sun-shine of Gods fauour will returne vpon vs. And thus wee may reckon Gods promises, and our spirituall experiences of his mercies, as two preseruatues more. Onely this must bee remembred withall, that

the more experience we haue had of Gods fauours, the more it ought to driue vs to a greater measure of repentance ; which will follow fitly here , as a fourth Preseruatiue.

2 Cor. 7.  
10.

The fourth preseruatiue then of the Conscience from perishing vnder the apprehension of Gods wrath, is godly sorrow ; so called, 1. because it is a spirituall grace & gift of God. 2. because as it commeth from God, so it goeth, tendeth vnto, and endeth in God ; sorrowing, not so much, that his iustice is prouoked, as his mercy abused, and his glory prophaned by our sinnes. Herein it is opposite to worldly sorrow, which as it springeth from a guilty conscience conuicted by the  
 eni-

evidence of Gods law reflect-  
ed vpon it : So it respecteth  
onely the worldly estate of a  
man, that he may still inioy  
the same, and prevent tempc-  
rall iudgements. This worldly <sup>1 King.</sup>  
sorrow was in wicked *Ahab*, <sup>21.</sup>  
and so may bee in all Repre-  
bates. But the godly sorrow is  
so farrè from regarding the  
punishment deserued, that if  
the godly Penitent had it put  
to his choyce, hee would ra-  
ther suffer the very torments  
of hell, then to haue commit-  
ted the least sin against God.  
This is true godly sorrow,  
which chusing rather to dye  
the death, and to fry in hell,  
then to sinne against God :  
hereby it becomes a strong  
antidote against despaire. For  
what power, can euen the  
flames of hell fire haue ouer

that soule, which is so drenched in the flood of this godly sorrow, one drop whereof that poore *Dives* had not to coole his tongue? So that to despise hell torments in comparison of sinne, this giues a Superfedee to Despaire, and seales to the penitent soule a *Quietus est*, from all feares. For how shall he now be any whit appalled with the apprehension of Gods wrath, that willingly would rather suffer his wrath in hell, then by sin incurre it on earth? Thus *iudging ourselues, wee shall not be iudged.* Impossible it is, that a sonne of this sorrow should perish. Had that seuentimes heated furnace any power at all, so much as to scinge the outer garments of those three noble Confessors, while they pre-

2 COR. II

31.

*Filius ista-  
vouris la-  
chrymarum  
perire non  
potest*;

*Ambrose  
comfor-  
ted Moni-  
ca Augst.  
mother,  
weeping  
that he  
was a  
Manichee*

preferred the suffering in that  
flame, before they would  
once bow to the Tyrants I-  
dol? such a conflict is godly  
sorrow.

Againe, as godly sorrow  
looks primarily to Gods glo-  
rie: so, secondarily, it reflects  
vpon the soules speciall good,  
namely, saluation. For *godly* 2 Cor. 7.  
*sorrow worketh repentance vnto* 10.  
*saluation, not to bee repented of.*

But as for any temporall end,  
or corporall benefit, or the  
sauiing of this present life,  
godly sorrow takes the least  
care. The difference in this  
point betweene godly, and  
worldly sorrow, is liuely set  
forth in those two Theeues,  
crucified with Christ; which  
two Theeues, on each hand of  
Christ, were a Type of all  
mankind, of the Elect, on

D 5      Christs

Christs right hand, and of the Reprobate on the left. All were Theeues in *Adam's* fall. And to redeeme effectually all his Elect, Christ is numbred, crucified with, for Theeues. Now the one of these Theeues belieuing, confessing Christ vpon the Crosse, what was the thing he aymed at? His temporall life? A repriual thereof? Nothing lesse. But, *Lord remember me when thou comdest into thy Kingdome.* And how did hee answer his fellow Theefe, but not fellow Saint? *Fearest thou not God? Wee are righteously here; wee suffer condignly.* Such is godly sorrow, humbly submitting it selfe to all torments, as duly deserued. When on the contrarie, the obstinate Theefe his desire was all for his temporall

porall life : *If thou be Christ,*  
*saue thy selfe and vs.* As if  
 Christ's sauing of himselfe,  
 had beene the way to saue  
 them. This is all the ayme of  
 worldlings, to bee no further  
 for Christ, or Religion, then  
 Christ and Religion will serue  
 their temporall turnes ; at the  
 vtmost, desiring (if they must  
 needs at length dye ) to dye  
 the death of the righteous,  
 and that their last end may be  
 like his ; the couetous man  
 will then ( because hee must )  
 become liberall , giuing all  
 from himselfe when hee can  
 keepe it no longer : the drun-  
 kard will then dye absteni-  
 ous, because he can drinke no  
 more : the ambitious Tempe-  
 rizer would dye a Child of  
 the Truth, when by neutrali-  
 zing hee can rise no higher :  
 the

Num. 23.  
10.



the Pontifician Priest would dye in the garment of Christs righteoufnesse imputed, rather then in *S. Francis* Cowle, when now hee can gaine no more full offerings by imposing vpon the simple seduced: but now to doe this *reintegra*, in their health, while they may yet liue longer, and get more wealth, and spend more merrie dayes, and rise higher, and liue like Abbey Lubbers, they like not to bee like the righteous man.

Againe, godly sorrow neuer goeth alone, but is accompanied with sincere and ingenuous confession of sinne to God. Till *Dauid* did this, hee was exceedingly troubled and tormented in Conscience. How pittifully complayneth he, *Psal. 32. When I kept silence,*  
*my*

my bones waxed old, &c. I ac-<sup>Psal. 32,</sup>  
 knowledged my sinne vnto thee,<sup>3,4.</sup>  
 and mine iniquitie haue I not  
 hid; I said I will confesse my  
 transgressions vnto the Lord, and  
 thou forgauest the iniquitie of  
 my sinne. Here David's godly  
 sorrow breaking forth, and  
 venting it selfe in an humble  
 confession of his sinne to  
 the Lord, bringeth ease and  
 comfort to his Soule; euen  
 as a turbulent wind, in-  
 closed and pent in the bow-  
 els of the Earth, causeth  
 a terrible Earth-quake, not  
 ceasing, till by some rup-  
 ture it haue a vent. Or as  
 the stomacke, struing with  
 some indigestible morsell,  
 which the inordinate appe-<sup>Orig. in</sup>  
 tite had swallowed downe,<sup>Pf. 37.</sup>  
 is not eased, till the same  
 bee rendred backe againe.

Or

Or (as the iugling Fryars make the simple belecue) as the soule of such a rich Churle departed, cannot be at rest, till such his ill gotten goods bee restored to the owners, at least to some religious Couent. No, nor then neither, sith not before.

One ingredience more would here be added, as necessarie to cause our godly sorrow to worke the more kindly and effectually, to reccuer found health to the soule. For it may so come to passe, that the offence, which the world hath taken at a mans sinne, may affect a mans heart so much the more with sorrow, because it hath brought a disreputation vpon his person, and a staine vpon his good name; whereas otherwise per-

perhaps hee would haue made light of that sinne, being concealed from the world, and so haue still continued in it. And againe it oftentimes, yea too vſually comes to paſſe, that for want of ſound and ſolid repentance for former ſinnes, God ſuffers his child euen to fall into ſome ſcandalous ſin with the world, that ſo at length hee may bee thoroughly caſt downe for all, and come to a perfect hatred of all ſinne. And ſurely one ſinne ſoundly and thorowly repented of, doth mightily and maruelouſly arme a man againſt the tempters ſaſſaults for the time to come, if it be but attended with a ſmall guard of a wary watchfulneſſe : Whereas on the contrary, repentance ſlubbered ouer, and dallied with

with, causeth the enemy to grow much more audacious in new assayments, while hee obserueth vs the lesse able to resist his batteries, by how much we haue beene more remisse and carelesse in the sure making vp of later breaches. As a wound, not thoroughly healed, but skinned ouer, festereth, & becommeth a greater sore. Or as phisicke, not working kindly, doth but fit the body for more diseases. For this cause then, that we leaue no one corner of our deceitfull hearts vnswep and vnranfackt, it is behouefull for vs to call our selues to a strict and seuerer account for all our former old sinnes, and vpon a *melius inquirendum* to enter into iudgement with our selues afresh for them, as  
finding

finding them now guilty of Treason, which before happily we condemned but of petty Larceny; when as now wee may iustly deeme, that for want of due humiliation and sorrow for them, they (asa theefe saued from the gallowes, that should haue beene put to death) haue beene ready to cut our throate, by leading vs on to the more bold committing of sinne. For as we prophecy in part, so wee practise repentance, and all other duties in part. And the more imperfect our repentance is for sinne past, wee are not onely the more weake to stand out and resist temptations, and to subdue the remainder of our corruptions, but the further short we come of the inioying of those solid com-

comforts of Gods Spirit, which it poureth in greater abundance into the most penitent soule : So that for the greater strengthening of the wounded soule fainting vnder the waight of some great temptation for a new sinne, it is necessary to renew our repentance in a greater measure then euer, for all our old sins ; that so the more ground wee sow with godly sorrow, wee may reape the more plentiful harvest of consolation. This was *Dauids* practise. In his old age, and vpon that great sinne of his, hee prayes the Lord *not to remember the sinnes of his youth*, which no doubt he had long agoe repented of, but now vpon so fearfull a fall, being driuen aground by the tempest of temptation, he  
can-

cannot bring his vessell off againe, but with a greater spring-tide of teares, in a redoubled repentance.

But many are so mealy mouthed, that for shame, or pride, they will not confesse (at least, in particular, as *David*, \* *This euill*) this or that speciall sinne to God. Because many times thereupon depends a necessity of restitution and satisfaction to man for the offence done, without which, confession to God, in such cases, is vaine. For the sin is not remitted, vnlesse the wrong to man (if it be possible) be satisfied. In the Law, robbery, cozenage, violence, periury had a sacrifice for it, but he must withall make full restitution according to the Law, the same day of his sacrifice,

Pro. 28.

13.  
\* Psal.  
51.

*Non remittitur peccatū, nisi restituatur ablatum.*  
Aug.



crifice; see *Leuit.* 6. 2,3,4,5, 6,7.

The fifth Preservatiue of Conscience, distressed with the feare of Gods displeasure, is Prayer. O the sweet and souerain helpe, which Prayer, frequent, feruent, faithfull, humble Prayer subministreth to the Soule, when plunged in the depth of perplexed dolours! As *David*, in that short, but pithy Penitentiall, *Out of the deepes haue I cryed vnto thee, O Lord.* *Jonas* prayed vnto the Lord his God out of the Fishes belly, Yea, *Out of the belly of Hell cryed I, and thou heardest my voyce.* And when *David* said in his hast, *I am cut off from before thine eyes: Neuerthelesse* (saith hee) *thou heardest the voyce of my supplications, when I cryed vnto thee.*

*Ps.* 130.

*thee.* Prayer is of force to bring againe the dead Child, to rayse dead *Lazarus*, euen the stinking Soule, out of the Graue. No place, no case of calamitie, Spirituall or Corporall, whence Prayer may not procure deliuerance. Onely out of Hell is no deliuerance. Why? They pray not there to God. In the Parable, *Dines* prayed, but to *Abraham*, to a Saint, not to God; enough to cause his prayer to be reiected, as not worth a drop of cold water. A good example for all such Clyents, as inuocate Saints for their Aduocates. A practise learned from *Dines* in Hell, but which findeth neither Precept nor Promise in the Scriptures, and so can hope for no better successe.

Now

Now among the many admirable vses and effects of prayer, two are of singular note: the first, that prayer is a most effectuall antidote to preuent the committing of sinne. What neede I speake of the infinite experiments my selfe haue found in this kinde? Let euery child of God but take notice of his owne proofes herein. For my part, how many forcible temptations, prouocations, inuitations, occasions to sinne haue made battery vpon this weak Fort, when it hath beene ready to hang out the flagg of parle, and of yeelding: and onely prayer steps betweene, working a suddaine & strange alteration in the affections? it bringeth a fresh supply of of grace, fortifieth the weakest

keft places, repaireth the breaches, repulseth the batteries, causeth the enemy for that time to retreat. I could produce strange instances in my selfe, but I forbear. Nor is there any lawfull affaire of this life, but if prayer haue an oare in it, it makes the better way to arriue at the wished port. But for the preuenting of sinne, and restraining of our inordinate passions, it is in a manner the onely effectuall meanes. Neuer hath any temptation further preuailed, but as prayer hath beene neglected : I am sure this is true in mine owne experience. And surely where the daily practise of prayer is not, there it is no maruaile, if Sathan keepe his reuels. *David*, noting the many corruptions  
and

and abominations of wicked  
men, and persecuting Tyrants,  
hee renders the reason of all,

**Psa. 14. 4** *They call not vpon the Lord.*

But doe not such men pray?

Yes, they may; but as the  
Pharisees, in an outward for-  
malitie, and vnder a colour of  
long prayer, they deuoure  
widdowes houses. Who are  
more for a ceremonious and  
solemne formalitie of endlesse  
and superstitious prayers, then  
the Church of *Rome*, which  
yet the Holy Ghost styleth  
the great Whore? Can such  
blind prayers be effectuell, but  
to pull down vengeance vpon  
their heads, which by their  
pompous solemnitie haue vn-  
dermined the verie ground-  
worke, and Pillar of all true  
Religion and deuotion, the  
preaching of the Word, now  
turned

turned into Masse and Matins? But no maruaile, if the Seuen-branched golden Candlestick be there removed, and turned into an Idoll-Altar, where the verie \* Light of Deuotion is quite put out, and the Oyle dried vp.

\*Prayer  
in an vn-  
knowne  
tongue.

The second principall vse of Prayer, is, after a man hath beene ouertaken with a temptation in any degree, tending at least to the actuall committing of sinne, and to the fulfilling of it in the lust thereof, to rayse vp the humbled Conscience to a hoiefull expectation, to a constant affiance, and in fine, to a comfortable fruition of Gods mercie. We see what strong cryes *David* (all along the most peerelesse patterne of practick pietie in this kind) lifted vp, when his soule

E was

was cast downe for his sinne;  
as all his Penitentials, but spe-  
cially the 51, doe witnesse.  
And surely had not the sinne-  
burthened Soule access to the  
Throne of Grace, and Mercie  
by the meanes of Prayer, what  
hope were there? But Prayer  
is like *Noah's* Doue, which  
returning, brings the poore  
sinner tidings, that the Deluge  
of Gods wrath is asswaged,  
and in token thereof presents  
him with the Oliue-branch  
of peace and reconciliation.  
Or as when God is on his  
March against vs, with his  
great Army of terrible Iudge-  
ments, Prayer is the Herald,  
sent to make an humble treaty  
for truce. And therefore in  
all Spirituall conflicts, there is  
no dutie, which Satan goes  
about more to diuert from, or  
disturbe

disturbe in, then this of Prayer. Yea, he is readie to present a man with, and to foist in, a thousand by-occasions, or cogitations, either about our profits or pleasures, thereby to diuert the Soule from prayer, perswading a man, he may doe that as well another time, as now. And it is more then proaable, that *David* was thus carried away, when, for almost a yeeres space, that sinne of his in the matter of *Uriah*, and *Bathshabe*, lay as a charmed Serpent, sleeping in his bosome, vnrepented of, till *Nathan* came, and by his Riddle vncharmed it, and sorrowed him from his Lethargie.

*Obiect.* But did not *David* all that while exercise the dutie of Prayer? Had he not at



least the Arke in his Court,  
and there his morning and  
euening Sacrifices of Prayer?

*Ans.* No doubt. But it  
is likely, hee contented him-  
selfe with the publike solemn  
Seruice and Sacrifice of Pray-  
er, neglecting in the meane  
time his more intimous and  
priuate deuotion, wherein hee  
should haue more punctually  
humbled his Soule, cast him-  
selfe downe naked in Gods  
presence, and made speciall  
supplication for the pardon of  
his sinne, and so haue demean-  
ed himselfe in his holy wraст-  
ling with God in secret, as he  
could not doe in publike with  
any decorum, or without bee-  
ing censured by men, of indis-  
cretion or folly; As *Hannah*  
for her zealous prayer was  
thought of *Eli* to haue beene  
drunke

drunke or madde. Or at least-  
wise, not intermitting his  
times of priuate prayer, yet  
hee remitted of that seruour  
and zeale, of that extraordi-  
narie sorrow, and teares, re-  
quisite for obtaining the par-  
don of such a sinne. Or if  
among other his sinnes hee  
bewayled this sinne, yet hee  
went not to the quicke, hee  
searched not the wound to  
the bottome. His repentance  
as yet was but an ordinarie,  
and euerie-day-repentance,  
whereas his extraordinarie  
sin required an extraordinarie  
sorrow. Hee might also the  
while pray for mercie and  
pardon, but not so effectually  
and heartily for such a mea-  
sure of mercie, as his sinne  
required. And the reason, that  
his repentance, and conse-  
E 3 quently

quently his praier for pardon, at the best, was not yet so found, as it ought (which was the cause, that as yet he found not that comfortable fruition of Gods fauour and mercie, as afterwards vpon his more serious repentance ) was, his want of due consideration in waighing the horriblenesse, and hugenessse of his sinne.

2 Sam. 11  
25.

For when *Ioab's* messenger brought *David* word of *Vriah's* death, hee made no more of it, but returnes *Ioab* this answer, *Let not this thing displease thee* ( in the meane time it should more haue displeased thee, oh *David* ) *for the sword deuoureth one, as well as another.* Thus he colours ouer his murther with the chance of warre. Or bearing himselfe vpon being King, perhaps he might

might applaude his owne wit  
in such a prittie inuention, be-  
ing seconded with a success-  
full execution, thinking it bet-  
ter, that euen a loyall, and in-  
nocent subiect should perish,  
then the Kings honor receiue  
the least blemmish ; though  
indeed hereby it was the  
more fowly stayned, and  
euen double dyed with that  
crymsin sinne. As though the  
committing of a new sinne,  
should helpe to expiate the  
former. Or as though for de-  
filing *Vriah's* wife, hee should  
make amends in taking away  
his life. But thus by going  
about (politickly as hee ima-  
gined) to hide his sinne of  
Adulterie, hee rayfed the *Hue*  
and *Cry* of innocent blood to  
proclaime and paint it out to  
all the world. In what a fooles

paradise was *David* all this while, trow you? But the Prophet *Nathan* puls off the Vilar, and lets him see his monstrous two-faced sinne. He displaies the Arras, wherein the whole storie of his sin was liuely expressed, which *David* had all this while kept folded vp, and cast by in a corner. But now by Gods mercie comming more sadly and wistly to take a view of it, he suddainly breakes out into this lamentable voyce, *I haue*  
 2 Sam. 12 *sinned against the Lord.* Whereupon, and not before, he heard, *The Lord hath also put away thy sinne.* For as *Ambrose* noteth, wee seldome  
 Lib. de *Paradiso.* come to know sinne, till after  
 cap. 14. committed, which before, we accounted no sinne; Yea till wee come to feele the smart  
 of

of it, in the punishment either of afflictions, or guilt of Conscience quickned vp, or shame of the world, or sharpe denouncing of Gods iudgments by his Prophets, as here by *Nathan* to *David*. And perhaps all this while *David*, out of a conceit, that his sinne was not made publicke to the world, was the lesse troubled in Conscience for it: but now beginning to perceiue, that publicke notice was taken of it, it begun the more to work vpon him, in regard of the scandall. And surely well it so might. For of all sinnes, those that are scandalous, doe most deeply pierce the heart of Gods Child, making there such a wound, as is not easily cured; but while hee liueth, will prooue a heart-sore to

himselfe, as it hath beene an eye-fore to the world. Thus by one meanes or other will God bring his Children vpon their knees, if a kindly sorrow vvill not vvorke it, a publicke shame shall.

Thus (to retorne vvhen  
vvce digressed ) effectuall  
prayer for the pardon of sinne  
issueth not, but from true and  
vnfained repentance, as this  
from a true knowledge, and  
due estimate of our sinne.  
Though that vvwhich helpeth  
to expresse and vvring teares  
from *David's* heart, vvas the  
enumeration of Gods fauours  
towards him by *Nathan*,  
deeply aggrauating his sinne,  
and making it out of measure  
sinfull; as we touched before.  
As *Peter*, after his three deni-  
als, thinkes not yet vvhat hee  
had

had done, till the Lord lookes  
vpon him, and then the verie  
reflection of that gracious  
countenance of his deare  
Master, checking him for his  
ingratefull disloyaltie, yet as  
the Sun-beame thawing and  
melting his verie heart, fro-  
zen by the High Priests fire,  
causeth him to goe out, and  
weepe bitterly.

The sixt preseruatiue is, the  
example of the Saints, who <sup>1 Cor. 10</sup>  
haue beene raised euen from <sup>11.</sup>  
fearful fals. Nor stand they for <sup>Rom, 15.</sup>  
cyphers; <sup>4.</sup> *they are recorded to ad-*  
*monish, and to teach, that wee*  
*through patience and comfort of*  
*the Scriptures might haue hope.*  
First (I say) the examples of  
the Saints fals admonish vs to  
beware of sin, least euen then,  
when we seeme to stand su-  
rest, we take a fall. Secondly,  
they



they teach vs, that if we haue fallen, and that in our fairest way, where we neuer suspected falling, we should not lye still, but speedily get vp again. Nor let any man be out of hope for the greatnesse of his fall, as if it were vnrecourable. For if he looke vpon the examples in Scripture of this nature, he shall finde them to be of no meane ranke, but of highest eminencie, if we consider either the greatnesse of their persons, or the grieuousnesse of their fals. *David*, as great a Prophet, as a Prince, and no lesse eminent in grace, then in place and calling, yet how foule was his fall into those two most fearfull sinnes of adultery and murther, and both out of measure aggrauated by the manifold circumstances,

stances, both personall and re-  
all, attending the committing  
of them? *Salomon*, a glorious  
type of Christ, a *Iedidiah*, be-  
loued of God, indued with in-  
comparable wisdom; yet  
how fell he by two matchlesse  
sinnes, lust and idolatry, wher-  
in also he lay a long time? And  
that (which made their sinnes  
so much the more damnable)  
they both fell in their old age,  
which takes away from them  
all excuse or plea of youth;  
both of them aboue fifty. In *1 Kin. 11.*  
time of the Gospell, yea in the 4.  
very corporall presence of  
Christ, *Peter*, though a prime  
Apostle, a chiefe pillar, yet  
how fearefully fell hee into a  
flat denyall, disclaiming, and  
abiuring his deare Master, and  
that with direfull imprecations,  
and execrations vpon  
him-

himselfe, if hee so much as knew him? Nor wanted it aggrauating circumstances, as his Masters late immediate premonition, his owne deliberate resolution, and protestation to the contrary, a weake wenchs breath, his owne sibboleth, or lisping *Galilean* language bewraying him, his Masters present deplored condition, needing rather fast friends to backe him, and faithfull seruants about him, to own and honour him, then such renegadoes to adde to his affliction, seeing also this was the last seruice and honour which *Peter* was like to doe to his liuing dying Lord. Hereunto might we adde many more examples, but these may suffice. And they are of great moment: For bring me  
euer

euer a childe of God, more  
 sanctified then *Dauid*, more  
 dignified then *Salomon*, more  
 fortified then *Peter*. *Dauid*, a  
 King, a Prophet: *Salomon*, a  
 King, a type of Christ, the  
 wisest of men. *Peter*, an elect,  
 a prime Apostle. And tell me,  
 what greater sinne then adul-  
 tery, then murther? But *Da-  
 uid* committed adultery but  
 once, thou often. Then looke  
 vpon *Salomon*, hee lay a long  
 time wollowing in lust, and  
 idolatry. But thy sinne is of  
 another nature: thou art an  
 Apostate, thou hast denied the  
 Lord, that bought thee. Then  
 looke vpon *Peter*. But he did  
 it for present feare of his life,  
 thou for loue of this present  
 world. Yet hold to the exam-  
 ple, that *Peters* weeping may  
 helpe to soften thy hard heart  
 to

to repentance. But haply Satan may go about to perswade thee, that thy sinne is greater then all theirs, to driue thee to despaire. Indeece Satan is euer in his extreames; he either possesse a man that his sinnes are lesse then they be, that so hee may neuer come soundly to repent of them: or else, when the sinner begins to be humbled, and to be ouer-shooes in sorrow, the diuell is ready to push him ouer boots, yea to plunge him ouer head and ears; he presents him with a false glasse, wherein he beholds his sinnes beyond all measure monstrous, and aboue all example. But herein he lyeth. There is no sinne incident to the condition of Gods childe, wherein some of Gods dearest Saints haue not gone before

before, whereof ye haue examples of highest nature, of sundry kinds. For we speake not here of diabolicall sinne, committed with a high hand, and such, for which a man finds no place for repentance, as prophane *Esau*, or *Iudas*, Heb. 12.9 or those Pharisees and high Priests which sinned against the holy Ghost. But we speake of the sinnes incident to Gods Saints, which for the outward act, are not inferiour to the greatest sinnes of reprobates; but they differ mainly in the inward affection. *Iudas*, for loue of mony betraid his Master; *Peter*, for feare of his life, denied him: both repented: but the halter sent *Iudas* to his place, mercy receiued *Peter* to his Apostleship. *Ahab* committed murther for a field,  
*David*

*David* for a wife: both repented. But as their hearts mainly differed in the committing of sin, so in their repentance: so that *David* vpon his hartie repentance, obtained remission of his sinne, but with temporall iudgements, to his further humiliation & saluation. *Ahab*, vpon his hypocriticall repentance, obtained an intermission, or adiournment of temporall punishment, to his vtter condemnation and perdition. For *Ahab* (as all such reprobates) committed sinne with his whole heart, but repented by halfe: *David* (as the Regenerate) on the contrary; they sinne by halfe, but repent with their whole heart. For the reprobate is all flesh, all the old man: but the regenerate is diuided betweene

tweene the old man and the new : *It is no more I that sinne* (saith *Paul* in the person of the regenerate) *but sinne that dwelleth in me.* In the reprobate, in the seruice of sinne, the flesh is wholly taken vp, but in spirituall duties it is altogether lame, and vntoward, as the fish out of his element. But in the regenerate, it is the flesh onely that sinneth, but the spirit only that repenteth. And though we cannot so sensibly discerne this difference of sinne by the outward act : suffice it, that God, who seeth not as man seeth, clearly beholdeth, to put a maine difference betweene the finnes of the one, and of the other, to giue repentance, or to deny pardon.

Now to bring this downe  
to



to euery mans heart. In what degrees of men shall we finde a waightier instance, then among the Ministers of the Gospell, who are persons of highest note, of holiest calling; and such, as if they sinne against the Lord (as *Eli* said to his sonnes the Priests) *who*

1 Sam. 2. *shall intreat for them?* Yet God  
25. forbid, that such hauing sinned, should despaire. *Non*

*itaque, &c.* (as one in Saint Augustine saith.) Although the

*De vera  
& falsa  
penit. lib.  
cap. 5. in  
the 4. tom.  
of S Aug.  
workes.*

Priest haue sinned, hee ought not therefore to despaire, notwithstanding it be written, *who shall intreat for him? Tota namque Ecclesia, &c.* For the whole Church, and some other Priest, and the whole order of the Saints shall pray for him, and Christ himselfe, who offereth himselfe to God  
for

for vs, *Sed ideo considerandum,*  
*&c.* But therefore a Priest must  
 be heedfull, least he easily fall,  
 whose sinne is noted to be the  
 more grieuous. *Dicat apud se,*  
*&c.* Let him say with him-  
 selfe; If the people, empty of  
 the word of God, shal offend,  
 I must beare part of the bur-  
 then: I dare not lay heauy  
 loads vpon them, and not  
 moue them with mine owne  
 finger. But if I sinne what  
 shall I doe? I shall not so ea-  
 sily escape, I must bewaile my  
 misery; For I am of a higher  
 condition, then the people vn-  
 der me. *Sic Sacerdos & timeat*  
*peccare, sed magis timeat despe-*  
*rare:* So the Priest let him  
 both feare to sinne, but much  
 more feare to despaire. So that  
 of all examples, the Ministers  
 sinne is most dangerous, and  
 dis-

difficuldest to be pardoned, either of God or man. Now be's cause I cannot be so bold with any, to make instances of as with my selfe, being a Minister of the Gospell: what though my hart cannot check me of committing the like actuall sinne of Adultery, as *Dauid*? or of fornication, as *Salomon*? and blessed be God, whose onely grace, and not any godnesse, or power in my selfe, hath preferued me from committing any such sinne actually, so much as once in all my life) Or much lesse of Murther, or, of abiuration of the Lord Iesus Christ, my mercifull Redeemer? Or least of all, of any habttuall, raigning affections, as couetousnesse, ambition, and the like? Yet being sensible of

my many corruptions, sundry  
aberrations in life, absurd and  
wicked follies, which might  
be veniall in others, but be-  
come mortall in me; as being  
such, which haue brought a  
wound not onely to my Soule  
before God, but to my good  
name in the world; insomuch  
as neither the world can bee  
otherwise perswaded of me,  
but that I am a sonne of Belial,  
some prophane hypocrite,  
loose person, or the like: nor  
yet mine owne conscience can  
be otherwise satisfied, but  
that the least degree of sinne  
in me may stand in compari-  
son with the greatest enormi-  
ties, that euer any of Gods  
children haue of frailty fallen  
into: What shall I doe in this  
case? whether shall I turne  
me? when I may sit mee  
downe

downe in sad solitarinesse, and thus debate, deplore my forlorne estate: What? such a one as I commit the least folly? A Minister of Christ? was euer any so absurd? euer any of Gods Prophets, or Priestes, or Apostles, or Ministers? I meane not traiterous *Iudasses*, or couetous *Demasses*, or ambitious *Diotrepheses*, or adulterous *Hophnies* and *Phineasses*, or such like, which continuing in their sinnes vnrepented, vnreformed, haue nothing of the sacred calling, but the bare name: what comfort can these examples minister to a faithfull Minister, ouertaken with any fault, whereas themselves perished in their sins? But I meane the better, the best sort: Yes, I finde *David* committed adultery,

terie, Muurther, yet a holy Prophet, and repented, and was receiued to mercie. *Salomon* had many Concubines, many Idoll-gods, yet a holy Type of Christ, and repented, and was receiued to mercie. *Peter* denyed, forswore his Master Christ, yet a holy Apostle, and repented, and was receiued to mercie. What then? Haue my sinnes euer-topped theirs, that I should despaire of their mercie? Or is my person, or calling holier or higher then theirs, that it should so aggrauate a lesse sinne in mee, as to make it equiualent, or transcendent to theirs? Farre bee it. Beeing so then, here is comfort for me. Onely this account I must make withall, that the higher reckoning my least sinne amounts vnto, bee-

F ing

ing racked vp to the highest pin by the height of my holy calling, the deeper I must bee plunged in the verie gulfe of griefe, and humiliation for the same. Considering, that as great a Sacrifice was offered **Leui. 4. 3,** for the Priest's sinne alone, as **14.** for the whole Congregation, though each sinned alike in the same kind. *David, Salomon, Peter*, all smarted for their sinne. And who would buy sinne at so deare a rate, as they payd for it? But yet they found mercie, and fauour at Gods hand. This was their comfort. And their example is my comfort also. For why should any man, beholding such examples of Gods superabundant mercy in pardoning sinnes of highest nature, hee hauing sinned, not by the patronage

tronage of their example, but by the imprudence of his own impotent passions : Why (say I ) should any man, out of a comfortlesse deiection , shut himselfe out from all hope of Gods mercie, as an abiect or out-cast, and not rather with the hand of Faith and repentance, which neuer knew how to be repulsed, knocke at that gate of Grace, which so easily was opened to them , yea which of its owne accord, more readily then that yron gate did to *Peter*, will open to euerie faithfull penitent sinner ? Yea, for this cause, for our sakes, are those examples written, and left as euerlasting monuments, that no Adulterer, no Idolater, no denyer of Christ, should despaire of mercie vpon repentance. And



though these examples are written for all, yet are they most proper for Gods Ministers, when they are humbled for any sinne or offence against God, or his people, least the checke of their holy calling might altogether amate them and leaue them comfortlesse, and so expose them as a prey, to the Destroyer. But blessed be God, who hath prouided such Treacle, made of the Mummy of his dead Saints, to cure his liuing ones of the Serpents mortall Sting.

Yet, the while, I ascribe no more to these examples, but as excellent adiunants to faith, it being the principall instrument, whereby the Soule, in her deepest thirst, as with a bucket, drawes the waters of comfort out of the Wells of Sakuation,

Saluation, the head Fountaine whereof is Christ. In this Poole of *Bethesda*, in this Fountaine set open for Israel, whosoever are washed, are cured of all their maladies. So that if the Adulteresse had neuer an example of a penitent *Acts.* *Mary Magdalen* : nor the Abiurer of Christ, a penitent *Peter* : nor the Coniurer, of those penitent Magicians : nor the Persecuter of Christ in his Members, of a penitent *Paul* : nor the Idolater, of a penitent *Salomon*, or *Manassers* : nor the Sacrilegious person, of a penitent *Achan* : If an Extortioner, or cunning Cauiller had neuer an example of a penitent *Zachens*, making restitution : nor a whole sinfull State of a penitent *Niniveh* : nor the cowardly or sleepe

Minister of a penitent *Jonah* :  
nor the Theefe, of that peni-  
tent on the Crosse : Yet if all,  
all kind of sinners looke but  
vpon Christ with the eye of  
sauiug Faith, vpon him they  
shall find all their iniquities  
layd, all their burthens borne,  
all their debts discharged, all  
their bills cancelled, all their  
stripes healed. Those, stung  
with the fiery flying Serpents,  
*Num. 21.* some more, some lesse, all  
mortally; some, in the head,  
some, in the feet, some, in the  
eies, some, in the hands, some,  
in the brest, or else-where, yet  
all that looked on the brazen  
Serpent, liued. So all sinners,  
stung by the old fierie flying  
Serpent, some after one man-  
ner, or measure, some after  
another, but all mortally, the  
least sting of sinne wounding  
to

to death, whether it bee in the eye of lust, or in the feet of affections, or in the hand of action, or in the head of inuention, or in the brest of conception, or the like, none liue, but such as with the eye of a *Ioh. 3. 14,* liuing Faith look vpon Christ, *15.* lifted vp vpon the Pole of his Crosse. There thou mayest see all thy sinnes nayled, all punished in thy Sauour; no lim of his body was free, no one facultie of his Soule vntormented, to satisfie, and heale all thy wounds, which sinne hath made in any member of thy body, in any facultie of thy Soule, or in all together. Yet, I say, out of the superabundancie of Gods care, that no meanes should be wanting vnto his Saints to preserue them from perishing, it hath

F 4      pleased

pleased him to leaue vnto vs the most notable examples of his mercie to his dearest, and greatest of his Saints offending, for the help of our weake Faith in Christ, that no temptation, no not sin it selfe, armed with all the power of Hell, should be able to pull vs out of his hand.

The seuenth Preseruatiue, to comfort the Conscience in the apprehension of Gods wrath for sinne, is the exercise of outward afflictions, which falling vpon Gods Child after his sinne committed, they are the tokens of our heavenly Fathers loue, who leaueth vs not to our selues, to follow our follies, but mercifully chastizeth vs to our betterment. So the Lord saith, *If my*

*Psal. 89. Children forsake my Law, and walke*

walke not in my Iudgments, &c.  
Then will I visit their transgres-  
sions with the rod, and their ini-  
quitie with stripes : Neuerthe-  
lesse my louing kindnesse will I  
not utterly take from him, nor  
suffer my faithfulnessse to faile.

Lo heere a speciall marke of  
Gods fatherly loue to his  
Children, in correcting them  
with his Rod. Thus God dealt  
with *Dauid*, when, after hee  
had pardoned his sinne, yet he

spares not to lay load of af-  
flictions vpon him. Not that <sup>Supplicia</sup>  
afflictions are penall satisfac- <sup>peccatorū,</sup>  
tions for sinne, but paternall <sup>postremis-</sup>  
corrections, and medicinall <sup>sione, cer-</sup>  
applicacions, and exemplarie <sup>tamina</sup>  
instructions and admonitions, <sup>esse, exer-</sup>  
euen to warne the vngodly <sup>citation-</sup>  
also. For if God spare not his <sup>neque in-</sup>  
owne Child: How shall the re- <sup>fortum.</sup>  
bellious Seruant escape. Yet out <sup>Aug. de</sup>  
<sup>Peccas.</sup>  
<sup>mer. &</sup>  
<sup>remiss.</sup>  
<sup>li. 2, c. 33.</sup>

Psa. 23.

of this eater came meat, out of this strong, and bitter, came sweetnesse vnto *David's* Soule. For he saith, *Thy rod, and thy staffe comfort mee*; as well the rod of thy correction, as the staffe of supportation and protection, comfort me. Hast thou sinned then, and doth God by and by not deferre to correct thee? Be so farre from imputing this to the anger of God towards thee, as rather hence gather assurance, that this affliction is from the verie bowels of a louing and wise Father, who will not pamper thee in thy childish folly, but will humble thee, to doe thee good at thy later end, that thou mayst glorifie him in that quiet fruit of righteousness, which affliction bringeth forth in all those,

those, who are his true-bred  
 Children. *Magna misericordia* Aug. de  
*est nequitia impunitatem non* serbis Do-  
*relinquere, & ne cogatur in ex-* mini ser.  
*tremo Gehennæ damnare, modo* 37.  
*flagello dignatur castigare.* It  
 is Gods great mercie not to  
 leaue sinne vnpunished, and  
 that hee vouchsafeth now to  
 chastise with the whip, that  
 hee may not bee compelled to  
 condemne in the extremitie of  
 Hell fire.

*Obiect.* But will some man  
 say, Although ( I confesse  
 with grieve) I haue grieuously  
 offended God in such or such  
 a manner, and that to the  
 scandall of others : Yet I  
 thanke God he hath hitherto  
 spared mee, forbearing to lay  
 temporall afflictions vpon  
 me ; and so as I am sorrie for  
 my sinnes, so I trust hee hath  
 pardoned



pardoned mee, and accounts  
me as his owne Child.

*Answ.* Let no man take  
this as a signe, that therefore  
God loues him, because hee  
doth not afflict him, although  
he hath committed some grie-  
uous sinne. But in this case,  
looke that thou bring not thy  
felfe into a fooles Paradise.  
Thou maist iustly suspect, that  
all is not right with thee; that  
as yet, thou hast not soundly  
repented thee of thy sinne.  
For tell me what measure, yea  
what manner of ioy thou fin-  
dest in God? Is it not rather  
carnall then spirituall? Rather  
carnall, that thy person is spa-  
red from affliction, and thou  
inioyest outward prosperity:  
then spirituall, that thou find-  
est any solid comfort of the  
pardon of thy sinne, sealed vn-  
to

to thee by Gods spirit? Would yee not thinke *David* was a iolly and ioyfull man, so long as that hony-moone lasted, during the festiuities of his new Bride and Nuptials, sporting himselfe in his wished pleasures, not onely now in ioying, but possessing his *Bathshabe* for wife? Did he not take himselfe (trow you) for a man in high fauour with God, and that now all was whole againe, God and hee good friends, his sinne (if all this while hee thought it a sinne) fully expiated, and all made vp in the marriage? But (tell me) what if God had left *David* in this his prosperity, wherein he said, *I shall neuer be moued*? What if hee had not sent *Nathan*, with a rod in his hand, to whip *David*?

But

But God will not leaue his childe so. It is not long, but he disciplines him, to make him know himselfe. And be thou well assured, whosoeuer thou art, that hast thy portion in God, thou must looke for thy portion of afflictions. And til then, neuer thinke thou art, as thou shouldest be ; \* God had but one Sonne without sinne, but not one without sorrow. But if God deferre to afflict thee for thy sin past, do not thou delay so much the more to humble thy soule ; yea the more pains thou must take therewith, the more God spareth outwardly to humble thee. Seeing that outward affliction well vsed, is a good helpe to our humiliation.

Hereupon followeth the last Preseruatiue (to omit others)

\* *Deus v-*  
*nixū ha-*  
*buit fili-*  
*um sine*  
*flagitio,*  
*nullum*  
*sine flagel-*  
*lo. Aug.*

thers) to wit, the fruit, which true humiliation worketh in the soule. Hee that can command light out of darknesse, can also, and doth so produce good out of euill, that hee would not else suffer his elect to sinne, were it not, that he is able to cause it to be an occasion of a farre greater good, then the euil can counteruaile.

*Augustine saith, God causeth all things to cooperate for good to them that loue him: Vsque a deo prorsus omnia, ut etiam si qui eorum deuiant, & exorbitant, etiam hoc ipsum eis faciat proficere in bonum, quia humiliores redeunt, atque doctiores: yea in such sort euen all things, that if any of them doe stray, or decline from the right path, he causeth this very same to further their good, because they*

*Aug. de Corrept. & gratias cap. 2.*

they return more humble and wise. Now the fruit which true repentance bringeth forth, is that which differenceth it mainly from counterfeit repentance. For counterfeit repentance may be very like the true; like that of *Judas*, consisting of contrition, confession, and satisfaction: but what was the fruit of it? *he went & hanged himself.* *Ahabs* repentance was a very formall penance; but what was the fruit of it? *Hee continued still in his Idolatries, hee hated the true Prophets of God, and har-kened to the Prophets of Baal to his destruction.* But these were not the fruits worthy, or be-coming amendment of life, which euery true penitent must bring forth, as *Iohn* the Baptist preached.

Now

Now the fruits of true repentance are manifold : As, a Psal. 38. continuall godly sorrow for 17.

sinne past : a greater care to avoid all sinne, and that especially wherein he hath most offended, a greater zeale of Gods 2 Cor. 7. 10.

glory, which we haue dishonoured, a greater indeuour to profit his Church, which we haue scandalized, and euery kinde of way to redeeme the time. Hence it is, that after Iohn 21.

*Peters* teares for his threefold denial, Christ asks him three times, *Simon Peter louest thou me?* To which *Peter* orderly replying, *Lord thou knowest that I loue thee:* Christ adds three times, *Feede my Sheepe;* intimating to *Peter*, that as he had dishonoured God, and scandalized his Church by a threefold deniall: so now he must

must so much the more treble his labour, in feeding Gods sheepe, thereby to win the more honour to God, and profit to his Church; yea, and as *Peter* had denied Christ at his death, for the saving of his owne life; so Christ immediately after tels him, how he must by his death glorifie God; *Ioh. 21. 18, 19.* We see also what abundant fruits *Davids* repentance brought forth to the sound instruction and sweet consolation of Gods Church to the worlds end: so in *Solomon*, and others. *Paul* for his many persecutings, and hauocks of the Church, did afterwards labour more abundantly then all his fellowes. As Christ said to *Peter*, who by his fall weakened and scandalized his brethren,

thren, *When thou art conuer-*  
*ted, strengthen thy brethren.*  
 And who more fit to comfort  
 others consciences, then they  
 that haue been exercised with  
 the bitter conflicts thereof  
 themselves? As the Apo-  
 stle saith, *Blessed be God, the* <sup>2</sup> *Cor. 1.*  
*Father of mercies, and the God* <sup>3.</sup>  
*of all comfort, who comforteth*  
*us in all our tribulation, that we*  
*may be able to comfort them*  
*which are in any trouble, by the*  
*comfort wherewith we our selues*  
*are comforted of God.* And to  
 this end holy *David* was not  
 ashamed to display his sinfull  
 wretched condition to all the  
 world, that Gods Church  
 might reape the fruit thereof  
 by his admonitions, and con-  
 solations. And what though  
 the mouthes of railing *Shi-*  
*meies* were opened vpon him,  
 calling



calling him a *sonne of blood*, and of *Belial*? Yet *David* meeke-ly holds on his course in bringing forth fruits worthy of repentance, the benefit whereof might redound to all that feare God.

For a conclusion of this point, let the penitent labor to get assurance to himselfe of the fauour of God, and that by the obseruation of two things: first, of Gods dealing with vs since our sinne, and vpon our repentance for the same, I cannot say simply, after our repentance, sith our whole life must be a continuall repentance. And first, to obserue the comforts of God in vs. Where we must note, that God is very wary in pouring into our wounded soules a greater plenty of the oyle of

comfort, but with much mixture of the sharpe corrosiue vinegar : yea, he distilleth his balme but by small drops, and as patients newly recouered from a strong feuer, diets vs with small bits, and pittances at a time, least by ouerfull a diet, the weake stomacke of the soule be ouercome with a surfet, and so fall into a relaps. Secondly, to obserue the strength and ability which God hath left vs, I meane of spirituall grace; whereby we are assisted in the performance of spirituall duties, publike and priuate, domesticall, or Ministeriall. Herein may hee comfort himselfe, when vpon his repentance, he findeth the graces of Gods spirit no way abated, but rather by prayer increased, and  
his

his zeale to Gods glory and his truth more inflamed now, then formerly, as being incensed by a kinde of holy indignation, and reuenge for his sinne, to expose himselfe to the greater malice and obloquy of the world, whose malice is doubled against those, who are most couragious and zealous for the truth. So that when a man obserueth how the Lord prospereth his indeauours and labours with a rich successe of the seruice of Gods people, he may with the greater comfort and courage goe on, this being a notable euidence of grace, of his reconciliation with God, of that well of liuing water in his soule, springing vp vnto everlasting life. Notwithstanding by the way all along he meete  
with

with many rubs, and obstacles, difficult to incounter with, but more difficult to ouercome, as will appeare in the insuing Conflicts. For being reconciled to God, yet the penitent shall finde a world of discomforts, or the discomforts of the world, to exercise his patience, meeknesse, and humility. Euen as a Ship riding at anchor in the Rode or Harbour, hauing escaped the stormes in the main Ocean, yet is tumbled and tossed with sundry proud waues and billowes, that it hardly findes any steddie rest.

The second thing, is to obserue certaine infallible marks and tokens of grace in the penitent soule; and these are (besides those reckoned vp by the

Ps. 119.

the Apostle, 2 Cor. 7. 11) first, a sincere purpose of heart with prayer to please God in all things, hauing respect vnto all his Commandements. Nor are we to rest in a purpose, and desire, thogh neuer so sincere: but to add a most carefull in-  
deuour in the vse of all means tending thereunto; as prayer publicke and priuate, hearing of the Word, reading, meditating, conferring, communicating, and the like, all singular and necessarie helps to our Christian obedience, being as the Oyle to cause our Lampe to flame forth; and withall to be no lesse carefull of auoyding all those meanes and occasions, which might lead a man back again to the seruice of sinne; least also by coming neere to danger, hee tempt

tempt God, and expose himselfe to Sathans temptations. Hast thou fallen by lust? Hast thou repented of it, abandoned it, not onely in resolution, but practice of all good meanes? Yet if thou fearest not occasions, how apt is the new cured wound to be offended? *Nec in præterita castitate Hieron. ad confidas.* There is no trusting *Nepotian.* to thy former chastity. *Nec Davide sanctior, &c.* Thou art neither holier then *David*, nor stronger then *Sampson*, nor canst thou be wiser then *Salomon*. *Cum proximat stipula, accendit ignem.* *Hieron. regula c. 4* And he saith of himselfe, *Creditas experto &c.* Believe him that hath had experience, &c. Much lesse trust we to the facility of repentance, if we be ouertaken. Hee that once hath knowne

truely what repentance is, will not readily come into the fire againe. They that sin and repent, and repent and sinne, doe but dally with repentance, as they doe with sinne, they neuer knew yet what true repentance meant.

*Hier. reg. 9.22. Nec statim nobis poenitentiae remedia blandiantur, quae sunt infelicitium remedia. Cavendum est vulnus, quod dolore curatur.*

Nor let vs be readie to flatter our selues with the remedies of repentance, which are the remedies of miserable men. Beware of the wound, which is cured with griefe. But on the contrary, if being conscious to thy naturall corruptions which way they bend, thou art carefull to shun the occasions, not onely reioycing for ouercomming them, but  
for

## of Conscience.

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for not comming into them : Though this is a sure signe of grace raigning and remaining in thee. For though it be a greater glory to ouercome temptation by buckling with it : yet it is greater safety not at all to come into it. The cold Iron, void of motion, yet comming where the Loadstone is, how quickly is it drawne towards it, and affected with it? so forcible are dispositions and objects when they sympathize together. Therefore he that best knew our weake temper, taught vs to pray, first, *lead vs not into temptation*; but if led, *Deliver vs from the euill*. And, Pray, that ye enter not into temptation. He is fairely blest, that hath hardly escaped shipwrack from amidst the sands

*Though Nulla est laus ita esse integrum, ubi nemo est, qui aut velit, aut conetur corrumpere: Cic. Yet, Ego arbitror securionis esse cōtinētia, nescire qd guaras. Hieron.*



and Rockes : But hee, that dwels safely on Land, and neuer tryed the Sea, hath he not cause to blesse God, for keeping him farre from danger, into which many run wilfully, some of necessitie? In a word, he must euer be bewailing his defects, and contending after perfection, and the more slips, or trips, or falls he hath taken in the Race, the more must he mend his pace, *So running, that hee may attaine the price.*

CHAP.

CHAP. III.

*Conflict with Gods people offended,  
specially when the faithfull  
Pastour is afflicted for the  
least offence given  
by him to his  
Flocke.*

**T**HIS conflict, next to that, wherein the Conscience wraastleth with the wrath of God, may challeng precedencie of all other, in afflicting the soule, and plunging it into infinite perplexities. For to a faithfull Minister, who makes a conscience of his Calling, and so of his answerable conuersation, to whom nothing in the world is more precious, then the Spirituall well-fare

of that Flocke committed to his charge , what can bee a greater corrosiue , then to haue a stumbling blocke cast before his people , and that ( which is most grieuous of all ) by his owne carelesse procurement ? How many sentences now stand vp against him ? *Wo bee to that man, by whom the offence com-meth ; better , a Mill-stone were hanged about his necke, and hee cast into the bottome of the Sea , then hee should offend one of these Little-ones ?* Whereupon the Conscience inferreth : Then , what woe is due to me , to me a Minister , for giuing offence , and that not to one alone, but to the whole Church of God , but specially ( which most neerely toucheth mee )

to mine own Flock. Again, the Apostle admonisheth *Timothy*, *Let no man despise thy youth*; And, *A Bishop must bee blame-lesse*: But the Conscience inferreth, I haue been obnoxious both to contempt and blame. Again, Ministers must *feed their Flockes*, by the Word, by Hospitalitie, by Example: But the Conscience inferreth, I haue beene faultie in the worst kind. Ministers are the Light of their Flockes: But the Conscience inferreth, *My light hath been turned into darknesse, and how great is that darknesse?* Ministers are the *Salt of the Earth*: But the Conscience inferreth, I haue beene vnfa-  
uourie, and so hence-forth good for nothing, but to bee cast out to the dunghill.

Ministers are Watchmen, and must giue a strict account to the great Shepherd : But the Conscience inferreth, I haue not kept watch ouer mine own Soule, by meanes whereof the Soules of my Flocke are in danger to perish. Thus his Conscience (who makes a Conscience ) conuicted by these, and many the like sentences of Scripture, and taking them all to heart , Tell mee ( if yee can ) what Creature in the world can seeme more wretched , more accursed, then this man doth in his owne eyes, in his owne apprehension ? May hee not take vp that Lamentation,

*Is it nothing to you, all you that passe by ? Behold and see , if there bee any sorrow like to my sorrow , which is done to mee, where-*

Lam. I.  
12.

wherewith the Lord hath afflicted mee in his fierce wrath? May hee not complaine with the Spouse, *They made me the keeper of the Vineyards, but mine owne Vineyard haue I not kept?* Cant. 1.6 And thus he argues with himselfe: What is now become of all my paines, studies, inducements, desires to doe good, to win soules to God? Must now (alas!) one small moth fret away, and eat vp that faire garment, that hath beene spun with so much paines, wouen with so much patience, and scarce begun to be worn with any pleasure, and lesse profit? Alas, good *Jeremy*, how poore and impotent was that thy impatience vpon so light a cause, as to curse thy birthday, and all because the people cursed thee? And wherefore

did they curse thee? Thou neither took'st, nor lent'st vpon vsurie. Was there not then a cause? Thou would'st not be an Vsurer, like them. The more happy thou. But if they had cursed thee for some folly or errour in thy life, reason rather thou might'st haue had to haue cursed the day of thy birth. O holy *Iob*, thou complainedst, thou wast become strange to thy wife, to thy Family. Why? By reason of thy loathsome body. Yea, but thy heart was sound, thy Conscience cleare, thy life vntained. Where was thy Spirit, that should sustaine such infirmities? But (alas!) *the wounded Spirit who can beare?*

But that which most of all augmenteth his miserie, and dampeth all his best delights,  
is,

is, that hee cannot with comfort and courage, with alacritie and delight exercise his Ministry among his offended Flocke. For whatsoeuer hee goeth about to teach them, may they not say vnto him, *Physitian, heale thy selfe?* Or with what face can he reprove sin in his people, that is culpable thereof in himselfe? Or when he preacheth the word, doth he not heare that voyce of God, *Why preacheest thou my Law, and takest my Covenant in thy mouth, whereas thou hast cast my words behind thee?* Or doth hee not heare that thunder of the Apostle, *Thou which teachest another, teachest thou not thy selfe? Thou that preacheest, A man should not steale, dost thou steale? Thou that sayest, A man should not commit adulterie, dost*

*Turpe est  
Doctores  
eum culpa  
redarguit  
ipsum*

*Psa. 50.*

*Rom. 2.*

*thou*



thou commit Adulterie? Thou that abhorrest Idols, dost thou commit Sacriledge? Thou that makest thy boast of the Law, through breaking the Law, dishonourest thou God? Or how can hee read that Sentence to his people, *Be ye followers of me, euen as I am of Christ?* And, *Walke so, as ye haue vs for an example?* When his people may shelter all their sinnes, though neuer so monstrous, vnder the lest erronious slip of his frailty, and say, *They that teach vs these things, themselves keep them not.* In a word, how can hee take into his hands the dreadfull Sacraments, whereas the people account them profane, and vnwashen hands? In this case then, how shall the Minister of God, that should minister comfort to his people, find comfort to himselfe?

*Qui nobis  
ista dicunt,  
et ipsi non  
faciunt*

*ista. Aug.  
in Ps. 128*

CHAP. IIII.

*The Comfort. Shewing how  
Gods Minister may recover com-  
fort of Conscience, and that  
among his offended  
Flocke.*

**B**V T how? By imagining  
his people to be so good,  
so wise, as measuring their  
Minister by themselves, to bee  
a man of like passions, they  
will the rather compassionate  
that in him, whereof they  
haue so iust cause to complain  
and bewayle in themselves?  
Alas! This is a cold comfort,  
for a man to be pittied for his  
folly. And a generous mind  
will disdaine to build its com-  
fort vpon a base fantasie. Nay  
rather, may hee not expect  
con-

contumely, in stead of pittie,  
and contempt, in stead of  
Christian compassion? For  
where shall hee find such per-  
fection? Will not a mote in  
his eie seeme greater to them,  
then the beame in their own?  
Will they not the more light-  
ly leape ouer the blocke of  
their owne grosse iniquities,  
by stumbling at the strawe of  
his infirmitie? By straining  
his gnat, will they not the  
more easily swallow downe  
their owne Camell? If the  
Apostles were sacrificed vn-  
to, and by and by in the turn-  
ing of a hand stoned; If for  
*Paul's* sake the *Galathians*  
would haue pul'd out their  
eyes, and yet not long after  
became his enemies, and that  
for no other cause, but for tel-  
ling them the truth; So tick-  
lish

AAs.

lish is the state of a faithfull  
Pastour in the fauour of his,  
people, quickly forfeited by  
telling them their owne:

*Obsequiū  
amicos ve-  
ritas odia  
parit.*

What can he hope for then of  
the goodnesse of a people, to  
whom hee is iustly become  
obnoxious? They cannot  
now doe lesse, then shew dis-  
like, which may serue to passe  
for good zeale, if, for the  
cause, they doe not hate the  
person; or if now they bee  
not glad to make the least er-  
rour in his life, a iust cause to  
bee reuenged on him for all  
the truth of his Doctrine.

But hee may imagine, that  
being at least a well-raught  
people, they will consider,  
that as the Minister is more  
eminent then they in place,  
and so ought to bee in grace,  
and spirituall vertue to resist  
firne:

sinne : So hee is more subiect to manifold and more violent temptations, and that through the malice and enuy of Satan, who knoweth, that if he can smite the Sheepherd, hee may the more easily scatter the Flocke ; And if his garment bee but scinged with one of his fierie Darts, yealding some ill fauour, either they may impute it to his imbecillitie, or negligence, taken napping then, when hee should haue watched : or to their neglect of prayer for him to be kept holy and blamelesse, he hauing no lesse need of their prayers, then they of his : or else they may impute it to some sinne, which themselues doe liue in without repentance, for which God may punish them in their Pastour, as *Israel* was made

made subiect to three dayes pestilence at the best, through the sin of *David's* numbring the people, to which God suffered him to bee stirred vp by Satan. So that thus the people reflecting vpon themselves, and bearing a part of their Ministers offence, they may seeme to lighten the burthen of his distressed Conscience. But (alas!) who will duely weigh the infinite perils, which the best Saints of God, but especially his Ministers, doe continually incounter with? Or who takes thought to pray for him? Hee must pray for all; as *Iob* for his Children, while they were a feasting; But who for him? Although the neglect hereof may bring an old house vpon the carelesse peoples heads,  
as

as it befell *Iob's* Children.  
Or which of the people will  
finite the hand vpon his own  
thigh, and say, My customarie  
and vsuall finnes, as in my de-  
ceitfull dealling, either with  
men in my Trading, or with  
God, in my lying, or in my  
swearing, or prophaning the  
sacred Ordinances of God,  
or the like, hath beene the  
cause, in part at least, why  
God might in iustice suffer  
this or that temptation to  
preuaile ouer my Pastour, to  
the further imperilling of  
mine own Soule, by hardning  
me in my sinne, through his  
example, which otherwise  
should make mee the more  
cautelous, least I abuse his  
weakenesse ( for which I  
know not how greatly hee  
is humbled) to my wilfulnesse  
in

in committing, and continuing in sinne?

Or else, may not his Conscience perhaps find comfort, by considering, that though a Ministers conuersation bee of great moment to win the people to God, yet it is not that, which the people must build vpon for their saluation, but the sound Doctrine which he teacheth. It is Christ's rule: *Math. 23*  
*The Scribes and Pharisees sit in*  
*Moses his Chayre; All therefore, whatsoever they bid you observe, that observe and doe; But doe not after their workes; For they say and doe not. But (alas!) howsoever this be true, and may serue to establish the hearts of Gods people against the stumbling block of his delinquencie: Yet in the meane time, what comfort*  
 can



can himselfe reape from hence? Yea, doe wee not see by common experience, that a small scandall in a Minister, be it habituall, or but in some one act, wherein hee walkes not, workes more vpon the generall corruption of the people, then the example of all his vertues, ioyned with all his painfull, and sound preaching, is able to counteruaile? So that, though a few will follow his Doctrine for Conscience sake, as being the Word of God: Yet the most and greatest part, especially among the rude and vndisciplined rustickes, will rather chuse to liue by the least bad example. As Saint *Augustine* vpon those words (*Doe men gather Grapes of Thornes*) saith, Euill Ministers are Thornes, which

*Aug in  
Euang.*

*Ioh. Ser. 1.*

which sitting in *Moses* his Seate, the Vine of good Doctrine in-twines, and wrapes about them; Doe thou gather the Grape, so as the Thorne may not prick thee; that is, what they say, doe thou; but after their doings, doe not; Their doings are Thornes, their sayings are Grapes, springing from the Vine of the Word, from *Moses* his Seat. But (saith he) (I speake by experience, else I would not belieue it) many come to vs, and aske counsell of vs how to lye, and circumuent, supposing, that such things please vs. So he. So apt are naturall men to imitate the least errour in their Minister, when they could bee content, that his Doctrine also were such, as might feed them in  
their

their humours. Or, when they see the Grapes in-folded within the Thornes, they will hardly aduenture the pricking of their hand, when seldome by such Thornes the heart is pricked with remorse vnto repentance to saluation, while prophane worldlings, and carnall professours, bearing an in-bred malice to the Word it selfe, are glad vpon the least occasion on the Ministers part, euen to absent themselves from his Ministrie, and Gods publicke Ordinances, yea contemning and abhorring them, specially if the Ministers life be habitually scandalous, as in the examples of *Hophni* and *Phineas*. So that of necessitie such must speedily breake off their course of sinne by repentance, and make  
open

1 Sam. 2.  
17.

open demonstration thereof by their reformation, that by their example their sinfull people may also be drawne to repentance.

Or, in case the Ministers offence is not of an habituall exorbitancie, but of some indiuiduall act of infirmitie, heedlesly or negligently breaking forth from some corrupt disposition of his nature: his heart being otherwise vpright, and as true as Steele (as we say) as free from the purpose of sinning, as the cold Steele is from fire; but being stricke vpon by the Flint of some suddaine temptation, may expresse some sparkles of in-bred corruption, which yet without the Tinder of consent, or at least without the Fuell of prosecution

tion or practise, quickly dyeth: And on the other side, the whole tenour of his life being a constant progresse in Christian duties, and those specially of his Calling, continually fighting with sinne, and corruption dwelling in his nature: Will not one vniuersall habit of grace so counterpoise, and counteruaile some particular act of inbred corruption, as that his people may reape much more good by the one, then hurt by the other? Seeing, a wise man will not wilfully goe throw himselfe downe headlong, because his guide vnwarily hath slipped in a plaine way. And hee is a mad-man, that will desperatly goe cut his throat, because such a one hath foolishly cut his finger. But (alas!)  
we

we se, that a small skarre vp-  
on the fairest face, proues the  
fowler blemish: and the least  
obliquity or crookednesse  
marres the straightest line:  
and the smallest mote will  
most trouble the tenderest, the  
clearest eye: and one small fly-  
corruption, the whole box  
of the purest oyntment: and  
one small errour is enough to  
disgrace and disparage all the  
most beautifull actions of ver-

tue. The Heathen Orator *Quicquid*  
could say, whatsoeuer it is, *est, in quo*  
wherein thou hast offended, *offenderis,*  
it doth blurre and blot out in *id pene*  
a manner all those things *omnia,*  
which are praise worthy. *qua lau-*  
*danda*

And the conceit and feare of *sunt, ob-*  
occasioning or hazzarding the *ruit. Cic.*  
losse of one poore soule in his  
flocke, shall afflict him more,  
then the comming of many

H

to

to God can comfort him.

But if in case, against an euill farre fetcht fame, which the further it trauaileth, the more it lyeth (like some talkatiue and vaine glorious trauailer, who would bee admired for those strange vncouth things, which he neuer saw) he can oppose his good carriage amongst his owne people, where he is best knowne, and can protest and say with *Samuel, Whose Assse or Oxe haue I taken, or what bribe, to blind mine eyes, to doe any man wrong, or the like?* or if he bee traduced for an adulterer, or one viciously giuen that way, and can plead in the face of all his Parishioners, among whom hee hath liued long enough to be knowne, *Whose wife, or daughter, or maid haue*

*I corrupted to commit folly with her, or used any light behaviour towards her, although there were opportunity enough: may not this be a great comfort to him, and a witnesse for him? But yet if in any other place he hath incurred an euill suspicion that way, and that iustly vpon some aberration, all his good carriage among his owne people, what will it profit? Is not the world apt to take euery thing in the worst part, in euil, concluding substances vpon shadowes, and fruits of radicall iniquity, where she seeth but a leafe or blossome of corruption, sprouting forth beneath the new grafting of the old Crab-tree-stocke? and in good, contrary; esteeming the substances of holinesse but as shad-*



dowes of hypocrisie, and the fruites of piety, but as leaues of pride and ostentation? What comfort then may hee hope for this way? seeing a false suspicion once rooted, is hardly remooued, but passeth for currant, as if the worst that could bee said were too true. And it is too common, that that Monster many-tongued Fame, in speaking euill, will as farre ouershoot all bounds of truth, through malice, as in speaking well shee vsually commeth as farre short, through enuy.

1 Cor. 13 But they are a louing people; *And loue couers a multitude of sinnes; it reioyceth not in iniquity, but in the truth; is not easily prouoked, thinketh no euill; it beareth all things, belce-nerth all things (in the better part,)*

part,) hopeth all things, endureth all things. Indeed, although to a faithfull Pastour, nothing is more deare, more desired, (*effectus non affectus*, if so it please God, as an event of his labour, not as the end of his desires, as the blessing of God, not as an Idol of his owne making,) then the loue of his people; which inioying, he is the better armed against all discouragements and difficulties: yet here is the mischief, that when he hath by the expence of much paines and peril, purchased their loue, now it greeues him so much the more, if not altogether to loose, yet to haue hazzarded the losse of it, through the least defect, or default on his part. So that hitherto he can find no solid comfort.

Where then? Surely hee must goe to the God of comfort. He must still againe and againe, vpon the redoubling of the waues, and returning of the stormes, with the Disciples in bodily distresse, come to Christ saying: *Master saue me, or I perishe*. All other comforts are but as the *Egyptian Reed*, which the more leaned vpon, pierce more deeply.

**Psal. 142.** Thus did *Dauid*, when all other outward comforts failed him, *I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me; no man cared for my soule*. What then? where should hee finde comfort? *I cryed vnto thee O Lord; I said, Thou art my refuge, and my portion, in the land of the living*. And here it is worth our obser-

feruation, how *David* goes about to lay sure and fast hold vpon the hornes of Gods Altar. He intitles, and ingages God onely in the quarrell of his sinne, as hauing offended none, but him alone: *Against Thee, Thee only haue I sinned, and done this euill in thy sight.* See how he doubleth the Emphasis: *Against Thee, Thee only haue I sinned, and done this euill in thy sight.* Why, had not *David* offended and sinned against men also, against *Uriah*, his life, his wife, and those other that dyed with him for company, yea against the whole Church, against the very enemies of the Lord, causing them to blasphemene? &c. How then saith he here, *Against Thee, Thee only?* To omit other interpretations of

2 Sam. 1 1

this speech, some referring it to *David* as King, whom none but God could punish; some, as Gods Child; some as spoken comparatively betweene God and men, that though he had offended men much, yet God most, not onely in regard of his Law violated, but of his loue vnkindly rewarded: others, that *Dauids* sinne was knowne onely to God, and concealed from men, in that he saith, *In thy sight*: (although neither *Dauids* adultery with *Bathsabe*, nor his murther of *Uriah* could possibly bee so closely carried, but his Court, and Campe, and so the world might take notice of them, he hauing imployed messengers to fetch the one, and *Ioab* to betray the other, & had made *Uriah* drunke, which smelled strong

strong enough, and beeing dead, *Ioab* bids the messenger say to *Dauid*, *Thy servant Uriah is slaine also*, which he knew would pacifie *Dauid* for that his dishonourable defeat, and wherefore) this I note mainly, that howsoeuer men might make either the best, or the worst of all this, either by flattering him to his face, as being a King, or flowting him behind his backe, as hauing enemies; so that comfort he could no where finde: hereupon he makes his appeale to Gods iudgement seat, *With whom was mercy*; from mans, of whom he could expect but little; he pleades, that if any had cause to iudge, then God most of all; wherein *Dauid* desires that God would take the matter into his owne

hand. *David* knowing well enough, that the principall Creditor being satisfied, the same will take such order with all the rest, as to worke the debtors peace with them vpon reasonable termes, sith he hath all their hearts in his hands, and is alone able by his Grace to satisfie them, so as no damage shall come vnto them by their forbearance.

Againe, that Gods Minister in this case may find comfort in his Ministerie among his people, hee must obserue another practise of *David*, which is, to haue his heart established by Grace, and that, not onely in the assured pardon of his sinne, but also in the sinceritie of his couersion from it, that hee may the more cheerfully apply himselfe to  
instruct

instruct others. Note *David's* Psal. 51. words well, *Hide thy face from my sinnes, and blot out all mine iniquities.* That's for the pardon of his sinne, and the discharge of his debt to God. What then followes? *Create in me a cleane heart O God, and renew a right Spirit within me:* that is, a cleane heart from the guilt of sinne past, and a right Spirit, to abhorre and auoid sinne to come. And he adds, *Cast me not away from thy presence, and take not thy holy Spirit from me; Restore unto me the ioy of thy Salvation, and uphold me with thy free Spirit.* How doth hee labour to fortifie himselfe in Gods fauour and grace? And what then? *Then will I teach transgressours thy wayes, and sinners shall be conuerted unto thee.* Then, and not before



before, when a Minister hath found peace with God in the pardon of his sinne, hee may with comfort of Conscience apply himselfe in his Ministry to bee an instrument of conuerting others vnto God. As Christ said to *Peter*, *When thou art conuerted, strengthen thy brethren.* As *Dauid* goes on, *Deliver me from blood-guiltinesse, O God, thou God of my Saluation, and my tongue shall sing aloud of thy righteousness.* O Lord, open thou my lips, and my mouth shall shew forth thy prayse. Nor did *Salomon* become a Preacher of Repentance to other, before hee had first repented himselfe. And *Esay*, being a man of polluted lips, had no heart to propheticie to others, before the *Seraphim* had touched his lips with

with a coale from the Altar,  
saying, *Lo, this hath touched thy  
lips, and thine iniquitie is taken  
away, and thy sinne purged.*

Whereupon *Esay* now can *Esa. 6.7.*

say, *Here I am, send me.* So that

a Ministers peace with God,  
giues him comfort and cou-  
rage to preach to others that  
grace and mercie, whereof  
himselſe hath had particular

experience. As *Paul* ſaith, *I Tim. 1.*  
*For this cauſe I obtained mercie,* 16.

*that in me firſt, Ieſus Chriſt  
might ſhew forth all long ſuf-  
fering for a patterne to them,  
which ſhould hereafter believe on*

*him to life everlaſting.* But on  
the contrarie, I ſee not with  
what confidence or courage a  
Minister can ſtand in the pre-  
ſence of God, and in the face  
of his Congregation, either  
to inſtruct others in righte-  
ouſneſſe,

*Centur. 3.  
cap. 10*

ousnesse, which himselfe followeth not, or to reprove them of sinne, whereof himselfe repenteth not. Famous is that example of *Origen*, who for his offering of Incense to the Idoll, being excommunicated from the Church of *Alexandria*, and comming to *Ierusalem*, and there intreated, yea and in a manner inforced to preach vnto them, hee going vp to the Pulpit, as if hee would preach, recited those words in the Psalm, *But to the wicked, saith God, what hast thou to doe to declare my Statutes, or that thou shouldst take my Couenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?* Hee no sooner had read these words, but closing the Booke, fell into a sad  
and

and bitter weeping, and that  
so abundantly, that as a stream  
it carried the affections of the  
whole assembly with it to  
weepe for companie, and that  
out of a fellow-feeling of  
those compunctions of heart,  
which so stopped his mouth,  
and opened the flood-gates of  
repentance, for his late sacrific-  
ing to the Idol, and for other  
his errours, whereinto he was  
said to fall, after that his fall.  
Such an insupportable burden  
is sinne vnrepented vpon a  
Ministers Conscience, that till  
by the mercie of God hee be  
well lightened of it, vneath  
he shall beare the Lords bur-  
then vnto the people. But  
vpon his humble repentance,  
being at peace with God, and  
hauing obtained the comfort  
of his Spirit, and the assistance  
of

of his grace to settle him in the state of a good Conscience, and of a holy life : hereupon he becomes imboldened to preach of mercy to others, whereof himselfe hath so plentifully tasted, and wherby sinners may be conuerted vnto God.

Thirdly, The Minister as hee hath offended his Flocke any way iustly, he must labour to make them satisfaction. And this stands in foure things especially : First, In dubbling his labour and diligence in the faithfull discharge of his Ministry, that what he hath formerly lost by any kind of neglect, either in life, or Doctrine, hee may endeavour to regaine.

Secondly, In labouring so much the more to set forth himselfe

himselfe as a patterne of a true believer, in faith, in patience, and other vertues, whereby the calling not onely of a Christian, but of a Minister and Pastour of Gods people is adorned. So that the constant example of his carriage and course for the time to come, may be as a mouth, to signifie to all, his exceeding humiliation and sorrow for his sinnes past, his hatred and detestation of all sinne in himselfe and others, and his earnest care and purpose of hart, expressed in his practise vnto to abandon and auoid the like, and all sinne for the time to come, setting himselfe with all boldnesse to reprove sinne in others, which now they may behold so hatefull to himselfe; turning also his  
peo-

people, that setting themselves to speedie repentance, they need not to doubt of Gods mercie towards them, seeing that the sinne of their Pastour was not denyed it.

Thirdly, To be continually exercised in feruent prayer for his people, that from henceforth, they may reape infinitely more profite by his Ministry, and example of life, then formerly they haue receiued hurt by any his neglect, or occasion. This will be a meanes (through Gods speciall blessing cooperating) to reconcile and reunite the peoples hearts to their Pastour, and to cause all things to succeed happily betweene them.

Lastly, He must practise the Spirit of meekenesse towards the  
the

the weake, labouring to restore such, considering his owne selfe, who hath beene, and lest hee may be yet tempted. And to bee patient towards all, that if he meet with any vnkind affronts, or close biting malicious frumpes, hee either answer not at all, remembering that God hath layd that burthen vpon him; or else, lest the malicious may thus, being let goe, perish in his sinne, hee is to admonish him, either priuatly, or, if occasion require, publickly before all the companie, so, as they may learne to feare God, lest they turne the fall of their brother through weakenesse, now repented, now recovered into their own presumptuous ruine irrecoverable. But neuer to retort or returne rebuke  
for



for rebuke, euen as *Dauid* would shew no reuenge vpon cursing cursed *Shimei*, hoping God would doe him good for his cursing that day, and knowing, that God would not hold *Shimei* guiltlesse, but without repentance, without peace bring him to the graue, as it befell *Shimei*. Thus may the afflicted and humbled Conscience of Gods Minister bee through Gods grace and mercie inabled in some good measure to beare vp against such winds and waues of tryall, and in time to ouercome them. Although when he hath done his best, and suffered much, yet hee must make account neuer to bee quit of his paine altogether, till death, but as a hurt or bruiſe in the body in youth, it will become an  
ach,

ach, and symptome of old age, accompanying him to his graue. As *David*, in his old age, complaines of the aches of those finnes in his youth, still sticking in his bones, when hee said, *Remember not Psa the finnes of my youth, &c.* So 7. that he must conclude and resolve with *Hezekiah*, *I shall* <sup>Esa. 15.</sup> *goe softly all my yeeres in the bitternesse of my Soule.* And say with *David*, *My sorrow is continually before me.* And euer to make this vse of his former finnes, euen to bee humbled in his best graces, and most beautifull actions, and prouoked to aspire to all perfection therein, not fearing now to be proud, who hath such cause to be humbled.

## CHAP. V.

*The third Conflict, arising from  
the Sacred societie of the  
Ministry offended.*

**I**T was no small griefe to the  
 Cant. 1. 6 Spouse, when she said, *My*  
 and 5. 7. *Mothers children were angry  
with me. And againe, The  
Watchmen, that went about the  
Citie, found me, they smote me,  
they wounded me, the Keepers of  
the Walls tooke away my vaile  
from me. The least offence gi-  
uen by a Minister, if it shall  
be taken to heart of the whole  
Sacred fraternitie, and made  
theirs : when the Delinquent  
considereth it, what a torment  
is it to his Conscience ? when  
hee shall now see their coun-  
tenances auerse, full of high  
indig-*

indignation and contempt towards him; when now, as a person excommunicated with *Anathema Maran-Atha*, they refuse to conuerse, or keepe companie with him; when now, as the Owle, he is abhorred, forsaken, left desolate, disconsolate, of all the Birds. And all this, so much the more grieuous, as seeming to bee grounded vpon the peremptorie Canon of the Apostle, *Now we command you* 2 Thess. 3  
*Brethren, in the Name of our* 6.  
*Lord Iesus Christ, that ye withdraw your selues from euerie Brother, that walketh inordinately, &c.* And againe, *I haue* 1 Cor. 5  
*written vnto you not to keepe* 11.  
*companie. If any that is called a Brother, be a Fornicator, or Co-*  
*uetous, or an Idolater, or a Drun-*  
*kard, or an Extortioner, with*  
*such*

*such a one, no, not to eat.* So that most discomfortable must it needs be to a Minister, when any way iustly he faileth vpon the vniuersall displeasure of those of his owne Coat, being abhorred of them, persons by Calling Holy, of esteeme Reuerend. In such a case then, what shall the poor Owledoe? Whither retire, but into her darke Cell, the verie embleme of Hell? Or at the best, being but as a Sparrow sitting alone vpon the House top: Or as a Pelican in the Desert, without comfort, without resort of friend, or Physitian, to comfort or cure the bleeding wound. Solitari- nesse onely affording him this benefit, that he may the more freely, without witness be- waile his dolefull condition.

*Ille dolet*

*vere, qui*

*sine teste*

*dolet.*

For

For to whom shall hee make  
his complaint, or of whom  
seeke comfort, when the  
whole Colledge of Physitians  
forsake him, as a man whose  
case is desperate, and  
incureable?

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I CHAP.

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## CHAP. VI.

*How in this case notwithstanding, the poore forlorn Patient may find reliefe.*

**Y**ET in this perplexed state, whatsoeuer his offence may bee, more or lesse, this may bee one comfort to him, at least in the behalfe of the Church of God, that the Ministers thereof should bee so zealous of the credite of their Sacred calling, that if any one among them shall by some exorbitancie or irregularitie dishonour the same, without any apparent signe of remorse or repentance, all are so affected with it, as they looke on their Delinquent Brother

Brother a farre off, as men doe  
vpon a Plaguy or Leprous  
person. Yea let him account it  
his happinesse to liue in such a  
Church, whose Shepherds  
are so tender of his, and their  
owne vntained puritie. For  
in such a Church ( if any such  
Church bee vpon earth ) no  
Minister will euer dare to bee  
so couetous, one of a thousand  
as to heape vp riches, and re-  
uenues one vpon another,  
without number, waight, or  
measure, more like a Secular  
Potentate, then a Spirituall  
\*Stuard, or Shepherd : For if  
so, hee must looke to bee, not  
had in admiration for his  
wealth, but \* scorned and  
shunned of the whole frater-  
nitie, as a man vnworthy, vn-  
fit, vnable to teach others the  
way to Heauen, who hath ta-

\* *Optimus  
ille Dispē-  
sator qui  
sibi nihil  
reseruat.*

*Hierony.*

\* *Nogori-  
atorem*

*Clericum,*

*et ex ino-*

*piditatem*

*et ignobili*

*gloriosum,*

*qui signā-*

*dum ve-*

*ltam fuge.*

*Her. ad*

*Nepot.*



ken vp his heauen vpon earth,  
whose whole zeale to recom-  
mend Heauen to others, is for  
no other end, but that himselfe  
may inioy the earth alone.  
None of that Churches sacred  
Order, no nor any other pro-  
phane Secular will bee so  
shamlesly a Boon companion,  
to make the Tauerne his Stu-  
die, the Dice and Cards his  
Bookes, Fortunes boxe, the  
Poores box, to which his cha-  
ritie sacrificeth of his contin-  
gent gaines, thus spending and  
spinning out the Thread of  
his life and liuelyhood, and all  
to make a Cobweb to couer  
him : For if so, God forbid  
he should hope for impunity,  
but let him looke iustly to bee  
cast out of his Brethrens so-  
cietie, as a prodigious prodi-  
gall, fitter to keepe Hogges,  
then

then worthy to sheere the  
 Lords Sheepe. No Minister  
 then could euer halt in his Re-  
 ligion, be Idolatrously, or Po-  
 pishly affected, or any way  
 complie with Neutralitie and  
 Lukewarmenesse in Religion,  
 by preaching or otherwayes:  
 If so, let him looke, that all  
 the rest of his Brethren will,  
 as one man, stand vp against  
 him, and oppose him. No  
 Minister will bee ambitious,  
 haughtily affecting the honor  
 of preeminence ouer his Bre-  
 thren, rather then the burthen  
 of his Office: If so, let him  
 looke that they all, not out of  
 carnall enuy, but holy zeale,  
 will with their verie looks  
 humble and abase such a one,  
 and with one voyce disclaime  
 him, with a *Nolumus hunc do-  
 minari super nos.* No Minister

will easily walke inordinatly, that is, as the Apostle applyeth it, not working in his Calling, or doing the worke of the Lord negligently : For if hee do, let him looke, after admonition, to be auoyded of all his Brethren as a Heathen or Publican, as our Sauour speakes. According to that of the Apostle, *If any that is called a Brother, be any of these, a Fornicatour, or Couetous, or an Idolater, or a Rayler, or a Drunkard, or an Extortioner, or such like, with such a one, no not to eat.* In a word then, if this be done to one, who cannot iustly bee taxed with any of all these, who had rather dye, then sinne, yet through some frailtie, or folly hath offended his Brethren, though it bee infinitely more offense to his  
his

his owne afflicted Soule, and for which hee is like all his life long to wade in this vaile of miserie, through a sea of sorrows, and flood of teares: Then what may another expect, that walketh in an open scandalous course, without the least touch of remorse, much lesse signe of reformation? Especially in such a Church, whose greatest care and vigilancie is to bee found without spot or wrinkle, since the Apostle saith, *If any man obey not our word, note that man, and haue no companie with him, that he may be ashamed.* Yet (oh that wee would note this Apostolicke caution well, and put it in better practise!) *count him not as an enemy, but admonish him as a Brother.* And yet (alas!) for many

seueere Censurers, where is one brotherly Admonisher? For all are ready to condemn, to contemne, when many times (if they knew all) they had more need to comfort their deiected and disconsolat Brother, if euer themselues tasted of the same bitter Cup of Spirituall discomforts.

Another mitigation of his maladie may arise from the consideration of the perfect condition of these his Brethren, and that as others sinne, so (it is to bee hoped) their owne also in the first place, cannot but bee displeasing to themselues, and then the comfort may bee, that one time or other at last, they will looke more fauourably vpon him, be reconciled vnto him, take him into their bosome againe

again, they cannot bee implacable at least rebuke him in the Spirit of meeknesse, as knowing that themselves also may be tempted. And thus let me be the object of contempt to my Brethren, while I may enjoy the sight of the unstainednesse of their perfections: and themselves without enuie honoured and admired of all. But yet (alas!) these comforts will not come home enough. To reioyce at the happy estate of Gods Church and Children, though it be a symptom and signe of true grace, and a qualitie proper to none, but to Gods elect Saints: Yet what comfort can it bee for a man, to reioyce at others well-fare, and in the meane time to bee pressed downe with the waight of his owne vnworthinesse?

I 5

thinesse? Or how can he be comforted to see others in honor, that is himselfe compassed about with disgrace? Could the sight of *Lazarus* in *Abraham's* bosome any whit comfort poore *Dives*, now in Hell torments, or not rather add fuell to those flames? Much lesse shall hee euer thinke to extenuate his owne sinne, and consequently mitigate his sorrow, by discovering or vncharitably thinking that there may be farre greater obliquities in others, then hee can easily find to bee in himselfe. As though anothers Plague would assuage my Feuer: Or anothers Gangrene my Reduuiæ, or sore finger. Yea, on the contrarie, the least sinne becomes the more damnable, when it seekes a patronage, or shadow

shaddow from some others Master-finne. This is to looke vpon others sinnes with a Perspective glasse, turning that end outward, which dilateth and multiplyeth the object, but the other towards a mans selfe, which contracteth and abateth it. Nor is it safe for a man so to compare or parallel himselfe with others, as looking onely on their infirmities and slips, but not on their more masculine vertues and graces: And on the other side, reflecting vpon his owne moralities, perhaps not mixed with the like imperfections, at least in apparence, yet comming as farre short of the others perfections, and nobler parts, thereupon either to comfort himselfe, or to contemn them, in comparison  
of



of himselfe. As I remember  
a sweet obseruation of Saint

*Aug. cōtra  
Manich.  
l. 22. c. 63.*

*Augustine* to this purpose :  
*Multi nunquam Christum  
vel semel abnegauerunt, nec eius  
pro nostra salute passionem im-  
probauerunt, nec Gentes Iuda-  
izare coegerunt, & tamen Pe-  
tro, qui hæc fecit, impares com-  
parebunt. Ita multi fideles, nul-  
lius appetentes uxorem, nullum  
maritum appetita vsque ad mor-  
tem persequentes, Davidicum  
tamen meritum, qui ista fecit,  
non attingunt. Tantum interest,  
quod cuique in seipso, quantunq;  
displiceat, ut penitus extirpetur :  
& quid pro eo fructiferum, &  
opulentum ingenti feracitate  
consurgat : quia & agricola plus  
placent agri, qui spinis etiam  
magnis eradicatis, centenum pro-  
ferunt : quam qui nullas unquam  
spinas habuerunt, & vix ad tri-  
centum*

*centum perueniant.* Many neuer,  
 no not once, denied Christ,  
 nor discommended his Passi-  
 on for our Salvation, nor com-  
 pelled the Gentiles to Iudaize;  
 and yet they will be found far  
 inferiour to *Peter*, who did  
 these things. So also many Be-  
 lieuers, hauing neither desired  
 any mans wife, nor persecuted  
 the husband of any desired,  
 vnto the death, yet they  
 attaine not to *Dauid's* excel-  
 lencie, who did these things.  
 Of so great consequence is it,  
 what displeaseth euerie man  
 in himselfe, and how much,  
 that it may vtterly bee rooted  
 out; and what in stead there-  
 of springeth vp, as a fruitfull  
 and rich crop: because euen  
 those Fields doe more delight  
 the Husbandman, which ha-  
 uing great Thornes scrubbed  
 vp

of himselfe. As I remember  
a sweet obseruation of Saint

*Aug. cōtra* Augustine to this purpose :

*Manich.* *Multi nunquam Christum*

*l. 22. c. 68.* *vel semel abnegauerunt, nec eius*

*pro nostra salute passionem im-*

*probauerunt, nec Gentes Iuda-*

*izare coegerunt, & tamen Pe-*

*tro, qui hæc fecit, impares com-*

*parebunt. Ita multi fideles, nul-*

*lius appetentes uxorem, nullum*

*maritum appetita vsque ad mor-*

*tem persequentes, Davidicum*

*tamen meritum, qui ista fecit,*

*non attingunt. Tantum interest,*

*quod cuique in seipso, quantunq;*

*displiceat, ut penitus extirpetur :*

*& quid pro eo fructiferum, &*

*opulentum ingenti feracitate*

*consurgat : quia & agricola plus*

*placent agri, qui spinis etiam*

*magnis eradicatis, centenum pro-*

*ferunt : quam qui nullas unquam*

*spinas habuerunt, & vix ad tri-*

*centum*

*centum perueniunt.* Many neuer,  
 no not once, denied Christ,  
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 lieuers, hauing neither desired  
 any mans wife, nor persecuted  
 the husband of any desired,  
 vnto the death, yet they  
 attaine not to *Dauid's* excel-  
 lencie, who did these things.  
 Of so great consequence is it,  
 what displeaseth euerie man  
 in himselfe, and how much,  
 that it may vtterly bee rooted  
 out; and what in stead there-  
 of springeth vp, as a fruitfull  
 and rich crop: because euen  
 those Fields doe more delight  
 the Husbandman, which ha-  
 uing great Thornes scrubbed  
 vp

vp, doe bring forth an hundred fold : then those, which neuer had any such Thornes, and yet scarcely amount to thirtie-fold. So he.

But to find solid comfort, the Patient must imitate the Spouse, who being beaten by the Watchmen, for not keeping her owne Vine, yet goes on with all care and diligence to seeke out him, whom her Soule loued, whom till shee found, she could find no sound comfort. *Christ is that great and good Shepherd, that gaue his life for his Sheep. He is that mercifull High Priest, who takes compassion of our infirmities. If any man sinne, we ( wee saith the beloued Disciple ) we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the Propitiation for our sins.*

*sinnes.* This is that sweet Iesus, who reiected not his penitent Apostle, though he had denied him thrice. This is that Iudge, before whom the woman deprehended in Adulterie, being accused, shee found mercie, when her accusers, readier to stone her, then so much as once to smite vpon their own brest, yet slunke away selfe-condemued, not abiding the issue of their accusation, while shee, neither seeking to hide her sinne, nor to hasten from the sentence, wholly committing her cause to the clemency of the Iudge, was dismissed with this comfortable speech, *Neither do I condemne thee, go, & sin no more.* To this merciful Iudge let the distressed Conscience appeale, when all the world accuseth, condemneth.

And

And now O Lord Iesus Christ, thou onely compaffionate Phyfitian of the wounded Spirit, thou onely refresher of the wearie, and laden, thou onely mercifull High Priest, who wast therefore acquainted with infirmities, yet without sinne, that thou might'st take compassion euen of our sinfull infirmities: Vouchsafe to reflect one looke of grace vpon thy wretched Seruant, which as the Sunne-beame may so warme the cold comfortlesse Soule, as sending vp vapourie sighes towards Heauen, they may distill in such a kindly sad showre of godly sorrow, as to cause the parched ground of my heart to fructifie more abundantly, as after the latter raine, to a blessed Haruest. O Lord Christ, my  
fin-

sinnefull Soule dare the more  
boldly appeale; and approach  
to thy Iudgement Seat, bee-  
cause thy selfe was iudged for  
me, and art become not onely  
my Iudge, but my Aduocate.  
At thy Barre, I feare not to  
hold vp the hand of my faith,  
and to open the mouth of  
humble sorrow to confesse  
guiltie. Seeing I cannot doe  
this, but presently, as by the  
Law of Relation, thou auou-  
chest thy selfe my Sauour, my  
Suretie, my Sacrifice, my Sa-  
tisfaction, in whose pure  
Blood all my pollutions are  
washed, on whose Crosse the  
hand-writing of all that debt  
of mine, more then ten thou-  
sand Talents, is fast nayled, and  
cancelled. Oh, that it were  
my lot, to haue none other  
Iudge, but thy selfe, to be sen-  
tenced



tenced at none other Barre,  
 but thy Tribunall ! Why ?  
 Becaufe thou art not Iust ? Yea  
 a most vpright Iudge. But oh,  
 that I might fall into thy  
 hands onely, and not into the  
 hands of men ! *For with thee*  
*there is mercie, that thou mayest*  
*be feared.* Thou so forgiuest  
 sinne, as withall thou forget-  
 test it, cancelling and crossing  
 thy Booke : But man once of-  
 fended, writes it in his marble  
 heart, for perpetuall remem-  
 brance. Onely thou playest  
 the good and wise Physitian,  
 keeping \* long open the deep-

*Aug. de*  
*peccatorū*  
*meritis et*  
*remiss. l. 2.*  
*cap. 19*

\* *Idcirco*  
*Sanctos et*  
*fideles suos*  
*in aliqui-*

*bis vitiis tardius sanat, vt in his eos minus, quam*  
*implenda ex omni parte iustitie sufficit, deleat*  
*bonum, vt quantum pertinet ad integerrimam*  
*regulam veritatis eius, non iustificetur in conspe-*  
*ctu eius omnis viuens. Nec in eo ipso vult nos*  
*damnabiles, sed humiles, commendans nobis ean-*  
*dem gratiam suam, ne facilitatem in omnibus af-*  
*secuti, nostrum putemus esse, quo teius est.*

er wound, least the suddaine  
healling and closing of it vp  
might proue dangerous. Thus  
thou dealt'st with *David*, who  
lying weltering in his blood,  
thou the good *Samaritan*  
took'st compassion, poured'st  
in thy healing Oyle of par-  
don, but withall the corrosiue  
wine of humiliation, so to eat  
out, or suppress the luxuriant  
new-growne flesh, lest fester-  
ing inwardly, it might proue  
to a Gangrene. And when I  
am thus cast vpon the worlds  
reproch, I know it is not  
without thy iust, good, and  
wise all-disposing hand. Thou  
sawest what small fruit all my  
ordinarie and euerie-day re-  
pentance brought forth, how  
it did not worke in me such a  
perfect hatred and detestation  
of sinne, such an exact care  
and

and Conscience of auoyding the least appearance of euill, as thou requirest; how it laboured at the best rather to lop off the out-branches of sinne, as eye-sores of the world, then putting the axe to the root of the Tree, to stub it vp with all the radicall sprigs and sprouts of affecti-  
ons. And how easie is it to stubber ouer repentance, when the heart is not possessed with a due estimate of the smallest sinne? I thought all was well, or at least tolerable, being free from the maine Act, nor making practise, nor taking pleasure, nor walking in a purpose, nor watching opportunitie, nor pursuing the meanes of committing sinne with greedinessse. Or if at any time a temptation

temptation did ouertake me,  
to yeald assent, vpon thy gra-  
tious preuention, I so reioy-  
ced with the *Pharisee, Lord,*  
*I thanke thee, &c.* as I neglected  
the *Publicans Prayer, Lord*  
*be mercifull to me a sinner.* Not  
duely considering in the  
meane time, either the strict-  
nesse of thy Law, or the Sa-  
credness of my Person & Pro-  
fession, the one straitly prohi-  
biting, the other infinitely ag-  
grauating the least degree of,  
or disposition vnto sinne,  
causing that to bee mortall  
in me, which in others might  
bee accounted veniall. And  
although thou knowest, Lord  
( which I dare the more  
freely recount, to the glorie  
of thy Grace ) how often,  
when occasions were offered,  
euen inuiting mee to sinne  
( boldnesse

(boldnesse vsurping the seat of  
bashfulnesse) I haue by thy  
present assistance (not else,  
while mine owne corruption,  
(when left to it selfe) would  
easily haue followed) auoided,  
declined them; and where I  
haue obserued temptations to  
be strongest, and danger most  
apparant, haue purposely, not  
daring to trust vpon mine  
owne weake strength, with-  
drawn my selfe, where I haue  
beene like to bee taken with  
the lime-twigs, which the  
cunning fowler layd for mee;  
haue *I not taken the wings of the  
Dove, to fly a loft from the dan-  
ger?* yea sometimes finding  
vpon triall, a flexibility in the  
object, haue I not dissuaded,  
haue I not counsell'd for  
good? Yet all this, all this  
while, as it seemeth, so deceit-  
full

full is the heart aboue all things,) not with that zealous affection, not with that thorough hatred of sinne, as was requisite. Certainly I did not with all my power resist the Diuell; so that it gaue him incouragement to watch still new occasions to take me tardie, when I should least dreame of danger; and observing my spirituall armour not so tightly girt to my loynes, but like *Ioabs* sword to hang loose, and dangling about me, hee hoped one time or other to smite me vnawares, as *Ioab* did *Amasa*, kissing and killing both at once. And could he at all haue inclosed mee in his toyle, had not thy wonderful\* Prouidence so disposed it to a further end, then Sathan imagined? Hast thou there

*\* Deus diligētibus eū omnia cooperatur in bonum, usque adeo propter sua omnia, ut etiam si qui eorum deus ant exorbitāt, etiam hoc ipsum eis faciat pro bonum quia humiliores redeunt, atque doctiores.*  
*Aug. de Corr. & left gra. cap. 9*

left me? No surely. For first, hauing chastised and purged me with a fiery sicknesse nigh vnto death, and heard my praier for deliuerance, and for a renewed, redubled strength in my Ministry, to be a poore instrument of thy glory, which my folly had any way stained: how hast thou followed mee euer since? what with assisting grace, what with afflicting grieffe, least I might bee either too much exalted, with the one; or too much depressed with the other? And hath not thy vchangable wisdome for this very cause, left some corruptions in thy holiest Saints, to keepe them in the ballance of a due temper, that so the tempter might not attaine to his wished ends, while hee mee-

meeteth with two contrary  
windes to faile withall. For  
when hee would tempt to  
pride for the indowments of  
thy graces, how doe our very  
corruptions stand vp against  
him to our humiliation. On  
the other side, when he would  
tempt vs to diffidence, de-  
iection, desperation, in regard  
of our indwelling or out-brea-  
king finnes, then thy grace in-  
terposeth it selfe, not onely as  
a token of thine vnchangeable  
loue, but as a mighty weapon,  
to batter downe all Satans  
strong holds. Hereof hast thou  
giuen mee sufficient experi-  
ence: herein abundant cause  
of comfort: so that, may not  
I say with *David*, *Thy rod* (of  
castigation) *and thy staffe* (of  
consolation and sustentation)  
*comfort mee?* But yet (alas!)



O Lord, was there no other way to preserve the wine of thy grace in me, but vpon the Lees of my corruptions? No way to poise the course of my brittle barke, that so it might safely bring the Pearle of the kingdome to the wished ha- uen, but with the base ballace of sinne? No antidote to pre- serve me from being exalted aboue measure, for the porti- on of thy free goodnesse to- wards me, but by the treacle, compounded of the Serpent, sinne? But I may not reason with thee, *whose iudgements are unsearchable, whose wayes past finding out.* But Lord did not thy all piercing eye disco- uer some monstrous pride lurking in my heart, ready to breake out, and beare it selfe bigge, when it should behold it  
it

it selfe any way beautified  
with the borrowed feathers  
of thy Doue-like spirit : and  
rather then I should rob thee  
of thy glory, and so be left na-  
ked of thy grace, it seemed  
good to thy wisdom to per-  
mit the prevention of it with  
the humiliation of mine own  
shame ? For otherwise, hast  
thou not (in the midst of my  
infinite weakenesses) giuen me  
a minde to know thee, a de-  
sire to please thee, a will to o-  
bey thee, a heart to prefer thy  
glory before my life, a resolu-  
tion to choose rather to dye a  
thousand deaths, then to com-  
mit the least sinne ? But, *O*  
*wretched man that I am*, the  
cause of all my calamity is in  
my selfe ; *this body of death*  
which I carry about, is the  
source of all my sorrow. Yet

seeing this is the cōmon cōdition of thy Saints, none to be exempt from indwelling corruption, all, the best, the holiest, to cry out of it, some for shame, all for sorrow, why should I thinke by any privilege, to be holier then they? or being the weakest, the worst of all the rest, shall not thy mercy, thy merits be magnified so much the more in blotting out my misdeeds. I am sure I cannot be a greater sinner, then thou art a Saviour. Nor dost thou saue, but the soule, humbled with, or for sinne: nor dost thou saue, but the wounded spirit. And if no physicke can worke with me, but such sharpe corrosiues, Satans buffeting messengers; then cut, ceare, spare not, so thou curest me; so thou workest

*Crudelem  
medicum  
intempe-  
rans aget  
saut. Sen.*

workest in me such a gracious both humiliation for sinnes, and humility in the vse of thy graces, that being made lower then all contempt, I may be hid in the dust, vntill the indignation passe ouer; alwaies waiting and longing for thy comming to iudgement, when all sinne in thine elect shall be for euer abolished, the root remoued, the guilt remitted, the staine washed, the reproach wiped away, the scars couered with beauty, the scorne with glory. *Euen so come Lord Iesus.*

But (alas!) O Lord, in the meane time, how many are the sharpe conflicts, which thy seruant must still looke to incounter with in the poore remaines (if ought yet remaine) of this momentany  
 K 3                      life?

life? Temptations to new, temptations for old finnes; no security for the future, no safety for the present, terrours within, fightings without, no peace but onely in thee, with thee. How shall my Arke ouercome such a deluge, my Barke beare vp against such billowes of Satans assaults, of the worlds affronts, as still abide me, still abase me, vnlesse thou the great Pilot, rebuke, represse, restraine them, adding new strength to my wearied and weatherbeaten soule, to resist, to ouercome. Is it possible, that a poore wretch, forlorne, forsaken of all, should subsist, but by an Omnipotent hand supporting? Herein doth the excellency of thy grace most clearely shine: as in preuenting thy Saints  
from

from falling into many enormities : so much more, when fallen, and that into some scandalous offence (the strongest of all trials) in preserving them from falling away from their faith and affiance in thee, even then, when all men, in face and affection, are fallen away from them. Soueraigne is that grace which prevents the fault ; but much more, that overcomes the guilt ; as health is more easily kept, then recovered. This was that all-sufficient grace of thine, whereby *Dauid* bore vp against infinite trials and troubles, inward, outward, by reason of his sinne. A president or example sufficient to vindicate the glory of thy Grace in preserving thy Saints from falling away from thee, against all

opposition. And now Lord be pleased so to sustaine the weakest of all thy seruants from sinking vnder the waves euen of most violent temptations, that in him all may see that all-sufficient indeficient grace of thine in thine elect, being in them *a well of living water, springing vp vnto everlasting life, neuer failing, nor forsaking them*: O neuer suffer mee thy seruant to become a spectacle of desertion, least the world should say, Either is that no true grace, from whence the professours of grace do fall; or being true, they are no true Prophets, that once hauing it, come to loose it. Thus shall my sliding be imputed to the impotency of my corrupt nature, but my subsisting to the omnipotency of thy pure grace,

grace, in both which shall appear the glory both of thy mercy in pardoning, and of thy grace in preserving. Thus what damage any might receive by the example of my frailty, it may redound to their greater advantage, by the stability of my faith, while thy grace shall either establish them in thy truth, or restore them from their error. Thus to them that love thee, all things shall by thy grace cooperate for good, even to all the

*Called according to thy purpose. Thus nothing shall separate us from thy love. Thus are we more than conquerors through thee, who lovest us. Thus is thy strength made perfect in our weakness. Thus shalt thou be glorified in thy Saints, and admired in all them that be-*

Rem. 8.  
2 Thes.



leeue. Thus, teach vs, O Lord,  
to worke out our saluation with  
feare and trembling, because it  
is Thou, that workest in vs both  
to will and to doe, of thy good  
pleasure. Thus, if Thou be with  
vs, who shall be against vs?  
Thus, who shall lay any thing  
against the charge of Gods E-  
lect? It is God that iustifieth,  
who is he that condemneth? see-  
ing it is thou, O Christ, who dy-  
edst, or rather who art risen a-  
gaine, being at the right hand  
of God, making inter-  
cession for vs.

CHAP.

CHAP. VII.

*The fourth Conflict, with old  
friends and familiars, now  
growne Strangers.*

**I**T is no small heart-breake  
to a man in misery, when  
hee is forsaken of his old  
friends and familiars. It was  
*Jobs* case, who said of his  
friend, *Hee that is ready to slip* <sup>*Iob 12.*</sup>  
*with his feet, is as a lampe despised* <sup>*5.*</sup>  
*in the thought of him, that*  
*is at ease.* And chap. 16.2. *Mi-*  
*serable comforters are yee all.*  
And chap. 17.2. *Are there not*  
*mockers with me, and doth not*  
*mine eye continue in their pro-*  
*vocation?* And chap. 19.3.  
*These ten times haue yee re-*  
*proached me, you are not asha-*  
*med, that yee make your selues*  
*strange.*

strange to me : And be it indeed that I haue erred, mine error remaineth with my selfe. If indeed ye will magnifie your selues against me ; know now that God hath ouerthrowne me, and hath compassed me with a net. And ver. 13. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolke haue failed me, and my familiar friends haue forgotten me. And ch. 15. My brethren haue dealt deceitfully as a brooke. So that to all other Iobs miseries and calamities, this was no small addition, no small aggrauation. For as Iob saith, To him that is afflicted pittie should be shewed of his friend. It should so indeed. But O Iob, weigh well thy present state, and wonder not at this. It becomes not thy

Pro. 18.  
24. & 19.  
4.

thy gray wisedome in such  
causes to bee deceiued. For  
though there is a friend, that  
sticketh closer then a brother;  
yet wealth it is that maketh  
many friends; but the poore  
is separated from his neigh-  
bour. All the Brethren of  
the poore hate him: How  
much more doe his friends  
goe farre from him?

But what had *Iob* done to  
deserit so to bee deserted of  
his friends? Alas, nothing at  
all, but that God had visited  
him with pouertie and other  
corporall calamities. Where-  
upon *Iob* said, *Haue pittie vpon* Iob 19.  
*me, haue pittie vpon me, O ye my* 21.  
*friends, for the hand of God hath*  
*toucht me.* But this being all,  
*Iob* had the lesse cause to com-  
plaine. His innocencie was a  
Brazen wall vnto him, to bid  
defiance

defiance to all affronts, or frownes. But come wee to *David's* affliction for being forsaken of his friends. That will touch to the quicke indeed. *Iob* was forsaken of his friends, because God had stript him of all his outward beautie, leafe and branch, no more left, but the bare stumpe; so that no maruaile, if the beasts forsooke their old hospitall shade and shelter: But behold *David* otherwise; he, a King, with Scepter in his Hand, and the royall Diademe on his Head, inioying a flourishing and rich Kingdome, yet is deserted of his friends. Who would not wonder at this? To heare a King complaining, *My louers and my friends stand aloofe from me, and my kinsmen stand a farre off?* And,

Psal. 38.  
11.

And, *Louer and friend hast thou* Psal. 88  
*put away farre from me, and hid* 18.  
*mine acquaintance out of my*  
*sight. And, I am become a* Psal. 69. 8  
*stranger unto my Brethren, euen*  
*an aliant unto my Mothers chil-*  
*dren. But wherefore all this?*  
Because he was now fallen in-  
to pouertie? No such thing;  
for hee was still a great King.  
Or was it, because hee was a  
Type of Christ, and therefore  
must looke to fare so much  
the worse with the world,  
and bee euill intricated of his  
neerest friends, as Christ was?  
For the liker to Christ, the  
worse liked of the world.  
Nor that neither; for then  
*David* might haue found  
much comfort to be for such  
a cause forsaken. But that  
which so much estranged  
*David's* familiars and friends  
from

from him, was his sinne, so offensive and scandalous; and withall his humiliation and open repentance for the same, which caused all his carnall friends to despise him. Was not his sinne the cause, that his owne Sonne, his chiefe Counsellors, all *Israel* almost rebelled against him, as an enemy of God, and as one unworthy to rule any longer over them? They made it a faire pretence at least, which God vsed as a scourge to his Seruant, both for his greater humiliation and tryall, and for example of others. Yea the carnal minded made a mocke also of his humiliation, as *Micol*, as *Shimei*, as others, as vnseemely for the Maiestie of a King. As if in sinne-cases it became the simple and poore vulgar onely  
to

to weepe, but not Kings. To these two causes David referreth his friends strangenesse towards him. First, For his sinne: *Psalme 31. 10, 11. My strength faileth me, because of mine iniquitie, and my bones are consumed: I was a reproach among all mine enemies, but specially among my neighbours, and a feare to mine acquaintance, Placida* they that did see me without, *And* *crimare* from me. For I have heard the *licet, Regi* slander of many. And, O God, *honeste* thou knowest my foolishnesse, and *non licet.* my sinnes are not hid from thee. *Her.* *Pf. 69. 5.* Secondly, for his humiliation; *10, 11, 12* When I wept, and chastened my Soule with fasting, that was to my reproach. I made Sack-cloth also my garment, and I became a Proverbe to them. They that sit in the Gate, speake against me, and I was the song of the Drunkards.



*Passum  
tenacem  
propositi  
virū, Non  
cuius  
arbor pra-  
ua inben-  
tium, Non  
vultus in-  
stantis ty-  
ranni mē-  
te quatit  
solida.*

*Hor. And  
Alium  
multis  
gloria ter-  
ris Tradat  
& omnes  
Fama per  
vires gar-  
rula lau-  
det, Caloq;  
parem tol-  
lat, & as-  
tru, Me  
mea tellus  
Lare secre-  
to, tutoq;  
regat. Sen.*

kards. Here let *Iob's* patience take brething awhile, & solace it selfe. Yea let him with astonishment bee silent at *David's* tryall, in being thus forsaken of his friends.

And *David's* case it is, that suits with this present conflict. Tell me not, my Brother, of thy friends forsaking thee, being fallen into pouertie, or into great mens disgrace, or the like; a masculine Spirit will easily incounter all such contempt. But hast thou some thing in thee, wherein thou resemblest Christ, as one of his members, and therefore worthy to haue the world for thine enemy? And besides, some thing inherent and inhabitant in thee resembling and fauouring of the old *Adam*, whereby thou art any way obnoxious

obnoxious to the worlds censure, yea in so much, as now thy verie familiar friends forsake and fly thy societie, as ashamed thereof? When notwithstanding there is nothing more irksome vnto thee, then to bee a stranger to God, and all good men: Tell me now in this case, dost thou thinke any man more miserable then thy selfe? And the more, as thou art a man more or lesse eminent in place and graces, and in estimation for wisdom and glorie. What comfort now canst thou have or hope for in thy life, forsaken of all in a manner, and euen abhorred of those, whom thou most esteemedst? When now those things, which would be highly esteemed in others, in thee doe lose

loose their grace and acceptance. And all this through thine owne want of care, slacknesse, and remisnesse in thy noble resolution, to doe nothing vnworthy thy person and profession. Tell me now, dost thou not heare the Accuser of the Brethren, the old Serpent, whispering in thine eares, O thou forlorn wretch, why art thou so base minded, so stupidly patient, as to possesse thy life with the losse of thy reputation, and of the loue of thy best friends? Thou hast lost them irreuocably, and yet dost thou desire to spin out a contemptible and tedious life, whereof together with all those torments and griefes thou sufferest in thy Soule for thy folly, and deserued disgrace, thou mayest so easily,

*Carendo  
magis, quā  
puendo.  
Quā mul-  
ta peni-  
tenda in-  
currunt  
uiuendo  
dno*

casily, so speedily many wayes  
bee rid? And this were the  
readie way to please thy  
friends againe. For to whom  
thy life is hatefull, thy death  
would consequently proue  
gratefull and welcome. Or  
despising thee aliue, they  
would desire and deplore thee  
dead, as a thing pretious. So  
that what thou canst not ob-  
taine by liuing, thou mayst by  
dying. And, by liuing longer,  
thou mayest come to haue  
more cause to repent thee.  
And what needest thou to  
hoyle vp Sayles to passe  
through a Sea of infinite trou-  
bles, and perills, being driuen  
by no other winds, but those  
tempestuous sighes, which  
arising from thy restlesse and  
distempered mind, must needs  
cause thy wracke vpon some  
Rocke

Rocke or other: When thou  
mayest with one short finall  
breath bee wasted ouer *Lethe*,  
where thou shalt neuer think  
of thy friends more, whom  
now thou canst not remember  
but with ruthfull regret?  
Such like counsells, or cold  
consolations is the enimie of  
thy Soule readie to suggest  
vnto thee, when thou art de-  
serted of all comfort of those,  
whom thou most dearly  
louest, whose losse  
thou so deeply  
lamentest.

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CHAP.

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## CHAP. VIII.

*The Comfort ; How a man may  
overcome, or at least not be  
overcome of the former  
Conflict.*

**B**Vt hence Satan. And now  
poore Soule, hast thou  
foolishly lost thy friends?  
Lament the cause, more then  
the effect. So shall thy life be  
now not much more bitter in  
the losse of thy friends, then  
it was wont to be sweet in the  
injoying of them; So as, re-  
membring themselves, they  
offend not God in the excesse  
of their strangenesse, or dis-  
affection, by adding to the  
burthen, which they should  
helpe to beare. And then shalt  
thou comfort thy selfe with  
hope,

hope, that you shall one day meet and conuerse in Hea<sup>u</sup>n in an vnseperable inoffensiu<sup>e</sup> societie. In the meane time their distast shall bee but one of those bitter ingredients in that strong potion, which it pleaseth thy heaucnly Physitian to purge the corrupt humour withall, or as Rue in thy Diet-drinke, to macerate thy Spirits, and to frustrate the force of strongest Poyson. But are they, for all this, become thine enemies? God forbid. They are onely strange to thee in a two-fold regard: First, Because they would haue thee to know, that they loue thee so intirely, as that they cannot indure the least spot or blemish in thee. Secondly, Because (not being priuie to those grievous conflicts,

licts, so long & still afflicting thy Soule, none taking notice thereof, but God) their estranged countenance might silently admonish thee, thus smiting thee friendly, & reproofing thee. Though no doubt all this must needs add to thy greater humiliation. Which is such a benefit, as though they know it not, yet thou mayest acknowledge it. If outward crosses of the world had been the onely causes of this desolation, this had but deserved to be ranked among them, as ordinarie, and so the more easily borne of him, who makes no more vse of his friends, but to serue their turnes, rather then his own. In which regard the fewer friends hee hath, the lesse trouble, if a man had rather auoid the paines, then

L injoy



injoy the pleasure of well-doing. But now that they stand aloofe for some offence taken in point of moralitie, it can be no other, but a testimonie of their more sincere loue to vertue. So that in such a case, take heed thou dost not take offence. For else, what comfort for thee?

*Psal. 142.*

4.

But now in this destitution, what shall the desolate man doe? How shall he be comforted, weeping for those friends, which now are not? when he may say with *David*, *I looked upon my right hand* (he meaneth, where his neereft and dearest friends should be) *and beheld; but there was no man that would know me; refuge fayled me; no man cared for my Soule.* Surely in *David's* case take *David's* course.  
What

What did *David* then ? I verse 5.  
 cryed vnto thee, O Lord, I said,  
 Thou art my refuge, and my por-  
 tion in the Land of the Liuing.  
 O well-fare such a friend,  
 who when all other faile, is a  
 sure refuge ! And such is God  
 to the faithfull forlorne Soule,  
 when of all the world forsa-  
 ken. And this benefit thou  
 mayst take of thine estranged  
 friends, hereby to take occasi-  
 on to take the faster hold, and  
 make thy fuller interest in  
 God, as *David* did. And euer Note  
 as thy friends faile thee, by  
 death or otherwayes, or the  
 world frowneth on thee, let it  
 driue thee to indeare Gods  
 friendship the more vnto  
 thee, who is better to thee,  
 then tenne Sonnes, then tenne  
 thousand Friends, then all the  
 World. And art thou denyed  
 L 2 the

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the societie of thy friends ?  
Thou shalt the lesse desire it,  
the more thou walkest with  
God in thy solitarinesse, in-  
creasing thine acquaintance  
with him. Thus shalt thou ne-  
uer be lesse alone, then when  
alone.

Psa. 51.  
12. 13.

Againe, Being a Minister,  
first be reconciled to God thy  
selfe, and then labour by thy  
faithfulnesse and assiduitie in  
thy Ministry, to reconcile and  
win others to God, so beget-  
ting new friends vnto him :  
So shalt thou be sure neuer to  
want most faithfull and fast  
friends ; All that loue God,  
will loue thee. And these bee  
such friends, as not measuring  
their loue by worldly and car-  
nall respects, as worldlings  
doe, no change of fortune can  
change their friendship. Yea  
these

these also beeing indued with that loue, which is kindled in their hearts by Fire from Heauen, euen the Holy Ghost, it is so tempred with humilitie, in a sense and experience of humaine infirmities, as that it will not by and by cast or cut off a fellow-member, affected with some accidentall humour fallen into it, but will rather apply fit medicines to cure it. Following the Apostles counsell, *Brethren, if a man bee ouertaken in a fault, ye which are spirituall, restore such a one in the Spirit of meekenesse, considering thy selfe, least thou also be tempted. Beare ye one anothers burthen, and so fulfill the Law of Christ.* In these shalt thou find that Well of liuing Water springing vp vnto euerlasting life, whose

Gal. 6. 1.

Chrystall streames of loue, are  
 neither dried vp with the  
 parching heat of persecution,  
 nor frozen vp with the pinch-  
 ing cold of stormie temptati-  
 ons suffered in their Brethren,  
 but at all times are open to re-  
 fresh the wearie Soule. To  
 whom that of the Heathen  
 Poet may bee applyed, which  
 he sang of true friends, whom  
 yet he neuer knew :

*Hor. Car. Falsces ter & amplius,  
 l. 1. Ode 13 Quos irrupta tenet copula,  
 Nec malis diuisus querimonis,  
 Suprema citius soluet amor die.*

O happy and thrice happy they,  
 Whom loues knot holds inuiolate :  
 Not loosened till lifes last day,  
 By back-complaints begetting hate,

In a word, thy solitariines  
 from old friends shall herein  
 be a solace to thee, that thou  
 takest

takest it from the good hand of God vpon thee, to which thou doest willingly submit thy selfe. Perhaps formerly thou madest more account of thy friends loue, then of Gods loue: Bee the rather content then, and patient, that God hath layd this burthen vpon thee, nor simply as a punishment, but for thine amendment, yea and enlargement of diuine loue, learning hereby to loue and inioy God, aboue the best things of this life. And if friends fly from thee, neuer do thou run after them. Onely pray for them, and so leaue them and thy selfe to Gods all-disposing prouidence, who giues and takes away as pleaseth him; *Blessed*

*be the Name of the*

*Lord.*

L 4

CHAP.

## CHAP. IX.

*The fifth Conflict with an  
evill name.*

**A**S of all outward good things, none is comparably so gracious, so louely, as a good Name, being *as a pretious Oyntment poured forth*: So of all outward euils ( specially to him, that would ascend the Mount of Honour by the steps of Vertue ) none so ruthfull, so odious, as an ill Name. And of all other Jewels, a good Name is rarest to be found, farre sought, and deare bought, suddainly lost, and seldome or neuer recovered, but with extreame difficultie, nor then neither. Which haply is the cause,  
that

that so many will not hazard  
 so much toyle to attaine that,  
 which possessed, at the best is  
 but like the purest Christall  
 Venice glasse, or China vessel,  
 which fetcht from farre, *dum  
 splendet, frangitur*, many times  
 broken in the washing, and  
 when most bright, most brittle.  
 And many can content  
 themselves with the Bristow  
 Diamond, or a painted Rubie,  
 rather then goe to the price,  
 or perill to fetch the true In-  
 dian Diamond. Forasmuch as  
 a good Name, like the purest  
 garment, may be moth-eaten  
 with enuy, and like the inno-  
 cent Sheepe conuersing among  
 the bushes, looseth here a  
 locke, and there a locke, and  
 like the wholesome streame  
 poysoned with the tongues of  
 mad Dogges, or Serpents, lap-



ping in it, or meeting with  
some muddy soyle, looſeth of  
its native sweetnesse, and  
clearnesse: But on the contra-  
rie, the ill name, the further it  
goes, the more it is augmen-  
ted, as a selfe-murthered  
corps buried in the open field  
betweene sundry highwayes,  
where euerie passenger casts  
his stone of infamie, and de-  
testation vpon the heape, *in*  
*perpetuam rei infamiam*. So  
that of all wounds this is the  
most incurable, *ludibrium*  
*Medicorum*. The Prouerbe is,  
As good bee halfe hanged, as  
haue an ill name. Which hath  
beene the cause, that many be-  
ing oppressed with the shame  
of it, and out of hope of any  
likely remedie, haue gone and  
hanged themselves out-right.  
Yea, among the Heathen, an  
ill

ill name hath beene so detestable, as on a time, when one in Lacedemon, of a notorious vicious life, but wittie, and one that could speake well, in a dangerous exigent of affaires, gaue such aduice, as all the Citizens applauded it, and would haue it presently enacted and decreed vnder his name (as the manner was) thereat one of the nobler Senators starting vp, with a spirit full of indignation, vttered these words, What meane you, O yee Lacedemonians, or what hope is there, that euer this Citie and Weale-publike should long continue in safetie, if wee shall vse such corrupt Counsellours? If that his sentence bee good and honest, I pray you let vs not suffer it to bee stained with the reproch

*A. Gall.  
Noth. Ast.  
l. 18, c. 3*

reproach of a most filthy Author. And hauing said this, he chose a man among the rest for courage, and vprightnesse, but of a poore speech, and vneloquent, and commanded him, with the consent and request of all, to pronounce the same sentence, in as good termes as he could, that without mention of the former, this Decree of the people might bee recorded in his name onely, in regard he recited it anew. And thus as the sage Senatour counselled, it was done. So the good sentence stood good, but the infamous Author was changed. And euer, *Gratior est pulchro, veniens e corpore virtus*. And in Sacred storie, *David* must not build the Temple, because hee had beene a man of blood in  
so

*Sic bona  
sententia  
mansit,  
turpis au-  
tor mu-  
tatus est.*

so many battels ; nor must  
*Moses* haue the honour to  
 \* conduct *Israel* into *Canaan*,  
 because (by his owne humble  
 confession) hee had dishono-  
 red the Lord by his vnbeleefe,  
 at *Meribah*. And *Salomon* in  
 his booke of repentance, in  
 dislike of the vanities hee had  
 committed being King, styles  
 himselfe, *The Preacher*, not  
*Salomon* the King; saying one-  
 ly, *I the Preacher haue bene*  
*King in Ierusalem*. On the con-  
 trary, *Ioab* would not send the  
 newes of *Absolons* death by  
 good *Abimaas*, but by *Cushi*.  
 And when *Dauid* heard of  
 two comming running to  
 bring newes, and the one *Abi-*  
*maas*, he promised to himselfe  
 good tydings, for saith he, *He*  
*is a good man, and bringeth good*  
*tydings*. So preiudiciall is the  
 person

This was  
 in a my-  
 stery *Mo-*  
*ses* sinning  
 was the  
 Law  
 broken,  
 which  
 could not  
 bring *Mo-*  
*ses* thither

person to the cause, good or bad, for the very name sake.

Now it hath beene the lot euen of Gods dearest Saints, to be ill reported of. *Iohn* the Baptist was reported for a *Demoniacke*, or one possessed with a diuel: yea Christ himselfe, the innocent Lambe of God, *in whose mouth was no guile*, yet escaped not scot-free, but was famed for a wine-bibber, a friend of *Publicans and sinners*, also a *sedicious person*, and I wot not what. And *David* heard of *Shimei*, *Come out thou man of blood, thou soune of Belial*; as much as, *Thou bloud-shedder, thou debosht person*; yea, *the drunkards made songs of him*. And *Iob* complains, *He hath made me a by-word of the people, and I am as a Tabret unto them*. And Saint

*Iob* 17.6

Saint Paul heard, *One that stirreth up sedition.* And hee went through euill report, and good report, as a deceiuer, and yet true.

Onely the difference is, how the ill name is deserued, how iustly or vniustly raised. And although by reason of the worlds vnreasonable malicious enuy against true vertue, generally Gods Saints are falsely reproached: yet it may so fall out, as euen the holiest man, may iustly and worthily fall into an euill report. Who holier than *Dauid*? yet it was his case, which *Shimeis* railing did in part at least reflect vpon, calling him, a *man of blood, and sonne of Be-lial, murtherer, and adulterer.* For *Dauids* adultery and murther were not so closely carried,

ed, but men might easily take notice of it, howsoever the maiesty of his person & place might somewhat smother and smoothe it over, by keeping menstongues in awe: yet it was so known already, as *Nathan* tels him, *he had given the enemie cause to blaspheme*. So that the very *Philistins* had notice of it, much more *Dauid*s owne people and Court. And the *Hebrews* say, that *Achitophel* tooke part with *Ab-salon*, in reuenge of *Bathshebas* chastity and honour, because she was his Neece. This being so, what a torment was it to poore *Dauid*s heart, thus to be reported, thus reputed, seeing he had so deeply and duely deserved it? seeing *Dauid* was no prophane Prince, whose lust was his law, or  
who

*Gloss. Or  
din.*

who held it as his priuiledge to be vniust, in taking away the wife or life of any of his liege subiects, as though he might sinne by authority, or adultery were but a tricke of youth, and veniall in Court; or the manner of making away *Uriah* a politicke deuice, to make a fairer way to his lustfull ends: but as he was a sacred person, a King anointed, a holy Prophet, and Saint of God, so nothing could so excruciate and vex his noble spirit, then thus to see the crowne of all his graces cast in the dust, the beauty thereof defaced, Gods name dishonoured, his owne name disgraced, religion reproached, and such a brand of infamy inuisted on *Dauid's* name, and that imprinted in sacred Record,



cord, neuer to be blotted out,  
as it were in capitall letters,  
*Sauing in the matter of V-*  
*riah.*

Now tell me brother, thou  
that art in estimation for  
wisdome and glory, in whose  
estimate nothing is so preci-  
ous, as a good name, to haue a  
good report with all good  
men: in case, through some  
folly thou hast made ship-  
wracke of thy credit, and so  
of all that freight of graces,  
which thou hast toyled about  
all thy life, now thy sincerity  
is censured for hypocrisie,  
and all turned topsie turuie:  
What wilt thou doe? Now  
thou maist finde, that a good  
conscience wounded, may  
more easily be cured with  
God, then thy credit, once  
crackt with men; the cure  
whereof

whereof depends vpon as many Physitians, as there are men in the world; whereof though some few possesse with diuine loue, may be willing to licke it whole with their tongues, or as the noble Emperour *Constantine*, who said, that if he did with his eyes see a Bishop to defile another mans bed, hee would cast his purple robe ouer it, least therewith any should be offended: as he threw the bundle of the Bishops mutuall complaints at the Councell of *Nice*, into the fire, saying it became them to pardon one another, sith all needed pardon of Christ: Yet the most will out of the superfluity of maliciousnesse not sticke to inueneome it the more with their Serpentine tongues and teeth.

CHAP.

## CHAP. X.

*The Comfort. How in this deplored case, the dejected soule may sustaine it selfe, and hold out to the end.*

**I**N this case, many will doe, as with some bodily sicknesse, thinking to finde ease by change of ayre; especially farr remote from the place where the disease was contracted, where the offence was giuen. As many hauing made themselves obnoxious to censure, and an euil report in *England*, packe away beyond the Seas, thinking to expiate all with *Irish* ayre, and so to heale vp the wound. But of such the laying is too commonly verified,

fied, *Cælum non animum mutant, qui trans mare currunt.* *Mutatio lo. i. non ingenti.*  
 They rather change the ayre, *Aug.*  
 then their manners. For by that meanes they may rather hide, then heale, rather couer, then recouer their hurt, rather priuily bury their sinne in the graue, where it more and more putrifieth, then in the fire of godly zeale burne it openly, that so being resolued into the ashes of humiliation, and exposed to the view of all, it may the more quickly be blowne away and scattered with the breath of better Fame. Yea in stead of curing, this change of place, although ioyned with true repentance, yet leaueth a suspicion behind, that he carries his sinne with him; which if he do, the further hee goeth, the more places

places he infecteth : whereas  
on the contrary, the onely su-  
rest, and honestest way to blot  
out the ill name, contracted  
whither of euill habit, or of  
accident, is with a Christian  
courage, and patience, (not  
with a shamelesse boldnesse)  
to stay by it there, where the  
offence was giuen, and by an  
euident reformation, in time  
to weare out the ill opinion or  
report, and by his good ex-  
ample, or otherwise also by  
humble acknowledgement,  
where it is requisite, to make  
the best satisfaction hee can to  
the offended ; while they who  
haue reported or reputed thee  
for a bad or deboshit man,  
may with their eyes see the  
contrary ; they that haue seene  
thy fall, may behold thy rising  
again, to preuent them from  
falling

as falling by the example of thy  
 u- fall : or if they haue fallen, to  
 ot teach them to rise againe by  
 ed the example of thy repen-  
 of tance. I say in this case he hath  
 an need of a mighty courage  
 not and patience supported with  
 (e) humility, denying, disclai-  
 he ming himselfe, as that con-  
 an uert-youngman to his late Pa-  
 me ramour, who meeting her,  
 or was strange to her; and shee  
 ex- saying, *Knowest thou not*  
 by me? *It is I*: he replied, *At*  
 at, *ego non sum ego: but I am not*  
 like V. He must resolute, and arme  
 to himselfe with an humble  
 who meekenesse to abide frumpes,  
 hee frownes, or contemptuous af-  
 an, fronts now and then. Nor can  
 the hee expect to worke out the  
 ene oyson of an ill name other-  
 ing wise, but as a strong body ha-  
 on uing overcome the poyson,  
 ing workes

workes it out with a great deale of patience in loathsome botches or pimples, defacing the fairest body for the time. Such is the poyson, where-with sinne hath infected a good name, it must first bee overcome with the Antidote of grace, and the preservative of a strong faith in the heart, whereby the strength of the poyson is overcome, the conscience now recovering, and beginning to enjoy peace with God : and so wrought out (although for along time it may taint the best life, and most beautifull actions, (specially falling into the hands of cruell and vnconscionable Chirurgions, who to make a long cure, poyson the sore with some malignant plaster, tempered with the poyson of Aspes

Aspes vnder the lips, which but breathed on the Patient through the Serpents hissing, or the foule mouth of Fame, of meere enuy, keepe vertue from recouering her natieue hue :) And although hee hath done all that he can, vsed the best possible meanes to cleare himselfe, yet must hee not rest here, or so giue ouer; he must not looke to bee so thorowly cured, but know that the Cicatrix or scarre will still remaine to the eye of the world, which yet may serue, both daily to put him in minde of his fall, still to repent of it, and to preuent the like; and admonish others not to bee secure, but to auoid shipwrack, by their daily beholding such a Sea-marke.

But yet with these cautions,

M first



first and last, and all a long, on the one side let him looke mainly to the sincerity of his heart in the truth of his repentance, and thinke hee hath neuer humbled himselfe enough. On the other side, let him withall looke to his peace with God, & the peace of his conscience in the pardon of his sin. By this meanes deere Christian soule, though thou canst not hope of euer quitting thy reputation and credit with all men while thou liuest, yet comfort thy selfe, that thy name is written in heauen, and that thou hast a new name giuen thee of Christ, *ingrauen in a white stone*, pure from all blemish or blame, such as is built vpon the foundation of Gods Election, and made white *in the blood*

*blood of the Lambe*, whose righteoufnesse imputed is the pure linnen of the Saints, which shall neuer bee taken from thee.

And if thou beest a Minister of Christ, who hast giuen cause of scandall to thy sacred profession, although hereupon thou hast passed the sentence of condemnation vpon thy selfe, as vnworthy any more to take the name of Christ into thy mouth, which thou hast caused to bee blasphemed: yet bee not altogether dismaid, but know, that those whom God, vpon their Repentance, receiueth into grace and fauour againe, being not left destitute of his gifts and graces, hee denyeth not vnto them the priuiledge to be, or remaine publike instru-

ments of his seruice, as *Dauid, Peter, Salomon*. And now, who fitter to minister a word of comfort to the afflicted conscience, then he, who hath had such experience in himselfe, not only of the grieuous conflicts of sinne, but also (after many fierce trials & temptations, and wrastring with the apprehension of Gods wrath) of those vnspeakable comforts of Gods Spirit in the peace of conscience, and ioy of the holy Ghost? Who can better then hee, giue direction and admonition to the people of God, how to beware of the deceitfulnesse of sinne, who hath himselfe so dearely bought the experience of hauing beene deceiued by it.

In conclusion, as the Patient

ent hath need of patience vn-  
till the comming of the Lord:  
So let him pray instantly, that  
the Lord would hasten his  
comming, to wipe off all  
staines from his seruants, all  
teares from their eyes, and  
to cloath both their  
names and persons  
with eternall  
beautie.

## CHAP. XI.

*The sixth Conflict. With the  
Enemies of the  
truth.*

**I**I goes hard with the poore  
seruant of Christ, when hee  
hath giuen cause of offence to  
the enemies of the truth, whe-  
ther they be without, or with-  
in the Church, open or pri-  
uate, profest Papists, or pro-  
phane Protestants. For if the  
Angels in heauen reioyce at  
the conuersion of a sinner,  
surely the Angels of darkenes,  
and wicked persons, enemies  
of the truth, reioyce at the fal,  
or least slip of one that bea-  
reth Christs Image. Yea it is  
meate and drinke vnto them.  
They do so hunger after this,  
wai-

waiting for the halting of the godly man, that rather then faile, they will inuent how to fasten slanders, & cast aspersions euen vpon the most innocent; so little need hath any of Gods children to be heedlesse of his conuersation, as to expose his name as a prey to their teeth. And yet this hath bene the lot euen of the strongest Champions, and holiest Saints of God. *David* smarted so much the more, because he had by his sinne caused the enemies of the Lord to blaspheme. O how neere doth this goe to the heart of Gods child, when hee considereth, how instead of being an example of vertue, to inuite the enemies of the truth to the loue of it, beholding it to shine in the professors of it: on the

contrary, hee causeth them to mis-deeme the truth it selfe, yea to blaspheme it, & there-upon to condemne al that professe it. For such is the malice of enuious men against the excellent glory of the truth (the highest object of enuy) that the least miscarriage of one Professor preuailes more with them to condemne the whole communion of Saints militant on earth, as hypocrites, and dissemblers, then the vnspotted conuersation of thousands is able to wipe off, or to possesse them with a good opinion of their Profession. Yea and in stead of taking profit, and making vse of the enemies of the truth, among whom wee haply conuerse, while their vicinity or neighbourhood should make vs  
more

more heedfull of our wayes, least we offend them (nothing being more disgracefull to a man, then to commit any vn-seemely act in the presence of his enemy, the Apostle admonishing, *Walke wisely towards them that are without*) wee on the otherside cause much hurt vnto them (not onely the greater shame to our selues) by ob-firming them in their ignorance, prophanneffe, idolatry, or superstition, which now they dare more confidently preferre euen before Gods pure religion it selfe, while their naturall morality, or superstition may seeme in the least degree to outstrip our practicall diuinity. Much more then what a disgrace is it for a Protestant to run riot in the presence of Papists?



Not that Papists can shew any great holinesse of their religion, by the holines of their liues, seeing they so much exclaime vpon holinesse, in the professors of the truth, giuing it the nick-name of a new kind of I wot not what heresie, as Puritanisme, or the like; so that they plainly disclaime holinesse in themselues : neither hath their religion it in it, for all their infused righteousnessse, to infuse any holines (*Bellarmino* making the sanctitie of Doctrine, not of Life, to be that, which sheweth the Church of Rome to bee holy) into the professors of it; a thing confessed by *Bellarmino*, that hee is faine to trauaile farre to deriue holinesse to make the Church of Rome holy,

His eight  
marke  
of the  
Church.  
*Bellar. de*  
*Eccla. no-*  
*nis, cap. 11*

holy, namely (among others)  
from the holinesse of \* S. Do-  
minicke and S. Francis, the  
Founders of their religious  
Orders: Yea and the better  
to comply with Protestants,  
( as the Iuy winding about  
the Oake, in time eates out  
the heart of it ) they fauour  
them most, in whom they  
obserue the fewest and least  
tokens of grace and holinesse,  
speaking euill of the best,  
hereby not onely making a  
diuision between Protestants,  
but insinuating themselves  
into an vnited societie of  
the worst sort of Prote-  
stants, whose weakenesse  
maketh them way the more  
easily to instill their poyso-  
nous Doctrines into them,  
while they so liberally will  
promise Pardons and Indul-  
gences.

*Bellar. de  
notis. Ec-  
cl. cap.  
13. Nota.  
103*

gences to those, whose profane liues stand in need of the whole Ocean of Gods Mercies, of the whole Fountaine of Christs Merits in his Blood to wash and purge them, and not those imaginarie Waters that flow from the See of Rome, whose Conduits conuey nothing but emptie ayre to thirstie Consciences, but flow backe againe with streames of Gold, which the Alchimistes of Rome do sponge from the full pouches of emptie braines.

Nor speake wee of any bastard Protestants, who casting off all care and conscience of a Christian conuersation, answerable to their generall calling, are willing rather to symbolize with Papists in their profanation of all holy things,

things, as the hallowing of the Lords day in all such Christian duties, as God requireth, and so consequently run along with them vnto all excesse of riot, railing at those that run not with them; such Neutralls are neither good Fish nor Flesh; but we speake of such Protestants, as making conscience of their wayes, to walke worthy of their calling, if they chance to step besides the narrow path, and of humane frailtie commit the least errour, so as euen the Papist comes to take notice of it: It is enough to rayse a clamour not onely against the person in particular, but against the whole Profession, to make it odious (if possible) to all the world. Certainly, if any sober Protestant doe  
bur

but enter into a consideration hereof, he will be exceedingly wounded for the least offence giuen in this kind, either by himselfe, or by another.

Nor doth the offence onely reach to enemies without, but it more neereiy toucheth the Conscience for enemies within the Church. What an indignation was it to *David* (trow you) when hee heard how the verie drunkards, and deboshit sons of Belial within the Church, made their Songs of him? It was grieuous to *Iob* to be the derision of those base brats, whose fathers formerly *Iob* accounted not (for their vile conditions, not for their pouertie) worthy to bee set with the Dogges of his Flocke? But this might the more easily bee brooked, sith  
not

not any iust offence in *Iob*, but his vertues, so formerly enuied, but now scorned, being couered ouer and defaced with outward calamities, made him to bee the object of contempt. But *Dauid's* case was much more pittifull, when those drunken companions at their vsuall Bacchanals made his sinne their song. Can an ingenuous, and noble Heauen-borne Spirit, euen without bursting, brooke such an indignitie? And yet not so much the shame, which himselfe sustaineth, as the blame which Religion beareth for his sake, and the desperate danger also, whereinto by occasion of his example such Coribantes precipitate themselves: is the thing, that  
most

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most of all troubleth his noble Spirit. What comfort then in such a case?

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CHAP.

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CHAP. XII.

*The Comfort ; How in this  
Conflict the Soule may  
stay it selfe, and  
wind out  
of it.*

**V**Who would not here  
stand agast, and ap-  
pall'd, to consider into what a  
Maze of perplexities, and Sea  
of sorrowes, sinne, though but  
in some errour of our life,  
doth inwrap and ingulfe the  
poore child of God ; still one  
waue following in the necke  
of another, like *Iob's* messen-  
gers, and euerie one more  
griuous then other ? How is  
it possible, but the poore man  
should bee swallowed vp in  
the bottomlesse gulfe ? But  
loe,



loe, euen in his vtmost extremitie there is a planke for him to saue him from drowning. First for the offence to the enemies without the Church. The wound that is deeper will require the longer tent, the longer time, the greater pains, the greater patience in curing of it. For first, this must redouble and renue his repentance. Secondly, he must pray the more feruently for Gods enemies, for their conuersion to God. Thirdly, hee must expresse such fruits of his repentance in his life and conuersation, that euen they that are without, may thereby bee brought within the Church. Fourthly, if he be a Minister, he must so much the more labour in his Calling, and that not onely by preaching, but  
other.

otherwise also, if God haue  
giuen him abilitie and oportunitie, that thereby they may  
bee brought to Christs Fold.  
And if by his labour hee can  
rescue but one Soule out of  
the Diuels paw, it will both  
comfort him for the present,  
and procure vnto him a more  
glorious reward hereafter.  
Fifthly, though all his labour  
and industry this way cannot  
preuaile to win any one of  
Gods enemies, yet his good  
purposes and endeauours shal  
not bee defrauded of Gods  
gratious acceptance, nor frustrated  
of a mercifull recompence.  
Sixthly, if the enemies  
of God remaine obstinate in  
their Idolatry and superstition,  
it is not now ( whatsoeuer  
their pretence bee ) because of  
offence taken at him who professeth

feisseth the truth, but because they are possest with the spirit of obstinacie to affect falsehood and lyes, rather then the truth. For although through humaine weakenesse hee had giuen them cause of offence, to helpe to harden them in their Infidelitie: yet now vpon the more cleare euidence of his repentance, confirmed by his constant reformation, they ought to bee reconciled to God by his example. For if they will wilfully and maliciously harden themselues in sin by others example of falling: then on the contrarie they ought wisely and willingly to abandon their sinfull estate by the patern of his rising again. Otherwise, they therefore lye not in their sin, because Gods child hath vnwarily sinned, whom

whom they haue seene to repent : but because their habituall malice against the truth hath blinded their eyes, not to imbrace it. So that the Child of God going on in the practise of these foresaid duties, he shall find much comfort in his Conscience, and much peace in his Soule. In the last place, as it fared with *David*, so it faring with any Saint of God in the like kind, to be vnder Gods rod inflicted (as we noted before ) not as an expiatorie or vindicatorie punishment for sinne, alreadie satisfied by, and pardoned for Christ, both for guilt and mulct, but as a profitable medicine, not onely to humble the Patient, but to warne and terrifie Gods verie enemies not to sinne, seeing God spareth  
 reth

reth not his owne children offending: hereupon the enemies ought to take speciall notice of, and lay to heart the afflictions inflicted vpon Gods children, whom they haue noted to offend; and to bee thereby moued to take heed, either how they presume to censure him, or Religion for his sake; much lesse, that they should the more obstinately persist in their Infidelitie and impietie; euer hauing before their eyes that saying of the Holy Ghost by *Peter*: *Iudgement must begin at the House of God; And if it first begin at vs, what shall the end be of them, that obey not the Gospel of God? And if the righteous scarcely bee saued, where shall the vngodly, and the sinner appeare?*

Secondly,

Secondly, For offence giuen to the enemies within the Church, such as are false Brethren, halfe-Christians, enemies of the Crosse of Christ, such as the Apostle describes, *Phil. 3. 18, 19*: When to such Gods child is become a scandall and scorne, and that in some sort worthily (though none ought to be sodiabolical, as to make a scoffe of anothers weakenesse, but to mourne for it rather) how shall his (otherwise) magnanimous Spirit bee able to vndergoe such an indignitie? Surely not by accounting their scorn of lesse moment, because though deserued, it is no lesse vsuall with profane persons in their surquedry to canuas and bandie, like a Tennis-ball in the Racket-court, the good names

names of best Christians, casting all aspersions vpon them, though neuer so vniust. Or may not his griefe herein find some mitigation, that forasmuch as nothing more disquiets him, then that he hath caused the profane Rout to speake euill of Religion, and the true professours of it: yet he well knowes, that before this, their malice wanted no incentiue against it? No surely; this is so farre from giuing him any comfort at all, that it rather much exasperates his sorrow. For while carnall worldlings, out of an inbred antipathy to true Religion (at least touching the life and power of it) speak euill thereof, and hate the beautie of it, which shining in her Sonnes, discouers the deformities of the Children  
of

of Darkenesse so much the more ; in all which they are left without excuse , being conuicted of their owne Conscience, while they hate goodnesse for no other cause, but because it is good : But now when the practitioner and professour of goodnesse hath so exorbitated from the strait and strict path thereof, as hee fals vnder the Checke of such Mates, hee puts a weapon into their hands, not onely for offence, whereby they wound his vprightnesse, but for defence, to maintaine their owne sinne. Yea doth hee not put a Dart into their hand, wherewith through his sides, lying open, for neglect of strait girding on his Armour, they wound the whole Band of his fellow-Souldiers ? Oh,

N

what



what a wound is this to his Soule?

Yet why should he, at least so much torment himselfe for this? Doth hee not know, that Religion is still an intemerated and vniolated Virgin, notwithstanding all the reproaches cast vpon her by maleuolent tongues, thogh in some measure occasioned by the humaine imbecillitie of her otherwise faithfull Traine? And are not all the Children of Truth, though Saints by calling, though washed, sanctified, iustified in the Name of the Lord Iesus Christ, and by the Spirit of our God, yet full of the Dregges of Corruption remaining to bee purged out by daily prayer, repentance, and the practise of pious duties

Is there not still in such a body of sinne to be destroyed? Still a Law in the Members, still sinne dwelling in them? Why then should some one actuall error in such persons bee made such a Monster, or vn-heard-of wonder, as to bring a scandall vpon the whole Profession, yea or vpon the Person himselve offending, so farre forth, as to account him as a Reprobate? As though sanctification consisted in an ytter abolition of sinne, branch and root, and not rather (for the present condition of this life) in the destruction of the tyrannicall dominion of sinne; and a daily conflict with the Reliques of it. For although all the truly regenerate bee Saints, translated from the state of

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darkenesse to light : Yet they put not off the nature of men, yea of weake and sinfull men, while they carrie about with them this body of death. For alas, how should the old bottles of our mortall bodies bee able to containe the pure new Wine of perfect holinesse (perfect I meane in the degrees) and not burst, and the Wine run out? How many, possessed but with a conceit and opinion of perfection in this life, haue lost euen that grace, which they seemed to haue? How should not then Godschild be quickly puffed vp and enamoured with the beautie of his graces, and so, as Satan to bee cast forth of Heauen like lightning, as Christ admonisheth his Disciples, *Luke 10. 18.* if he had  
not

not some allay of corruption,  
or sinne to presse him downe,  
and humble him? Was not  
the Apostle exercised with a  
Thorne in the Flesh the mes-  
senger of Satan to buffet him,  
least hee should bee puffed vp  
with aboundance of Reuelati-  
ons? Or how should Gods  
power bee magnified in our  
weakenesse, who said vnto  
him, *My grace is sufficient for  
thee, My strength is made  
perfect through weakenesse?* Or  
how else should wee worke  
out our saluation with feare  
and trembling, seeing it is God  
that worketh in vs both to will  
and to doe of his good pleasure?  
Or how shall God tread Satan  
vnder our feet shortly, if wee  
bee alreadie Conquerours?  
Or how shall wee presse hard  
toward the marke, if wee bee

N 3 already

alreadie perfect? Or how shall wee shake off the sinne that doth so easily beset vs, and euerie waight of humane frailtie, to run with patience the race that is set before vs, if Gods Saints here bee altogether without sinne? Or how shall the Spirit fight against the Flesh, if the Enemy bee alreadie vanquished? Or what need haue wee of Gods mercie, that wee should daily pray, *Forgiue vs our sins*, if we did not euerie day commit sinne? So that to grieue, that one offence in the Regenerate should bee sufficient to scandalize Religion, and the profession of it, may serue to muzzle either Papists in their pride, or Carnall men in their ignorance, who may thinke, that either there is a perfecti-  
on

on of grace on Earth, or else holinesse beeing imperfect, there is no difference at all among men, but onely in outward appearance, some seeming to be better then others. So that all this might seeme to mitigate the Patients maladic.

But yet (alas!) all this cannot giue him any solid comfort. For although there bee no perfection of degrees in holinesse here in the regenerate, yet a perfection of parts there is; and so of the parts, that Gods child must still bee growing on, and aspiring towards the perfection of degrees. Whereunto struiuing, if by the way, in regard of infinite incombrances outward, and no lesse infirmities within him, hee stumble or fall,

N 4 stagger

stagger, or stray, neuer so litle, hee is so much the more displeased with himselfe, and dejected in spirit, by how much hee pursued after perfection with greater sincerity and earnestnesse. And although it stand not with the state of grace to be without many inbred corruptions still dwelling, but not raigning in the regenerate: Yet it is no small griefe of heart vnto him, to haue committed the least sin. But when his corruption breakes out into a blaine or bile of open offence and scandall, oh what intollerable torment doth seaze vpon his soule, as we see in *David*! but no man can take an estimate of the waight of this burthen, but he that hath it vpon him.

Therefore to conclude all,  
and

and to wind our selues at length out of this Meander of a turn-sicke conscience: besides other meanes of comfort mentioned before, wee will here adde onely these two. First, that the Delinquent or Offendant giue such testimony of his continuall heart-griefe for his sinnes past, as that hee may euen driue the most carnall man into an astonishment, and to reflect vpon his owne great and many sins, thus resoluing with himselfe: if so be that one sinne, and that committed of weakenesse, not of purpose, casually, not of custome, cost a man so much sorrow and humiliati-on: then what repentance and sorrow is requisite for all my great and many sinnes? Now I see, that sin is not so slightly



to be regarded, as formerly I haue imagined. Thus by Gods grace may the wickedest man be brought to repentance for his euill life past, by beholding thy great humiliation for the least sinne. What a comfort then shall this bring vnto thy soule, when thou shalt bee an occasion of pulling an other out of the fire, by letting him see how grieuous the burning of soule and body in hell flames shall be, when but one sparke, casually lighting vpon the soule, hath beene enough, euen to make thy precious life tedious to thy selfe, and thy more precious name odious to all.

The second meanes of comfort herein, is to possesse thy soule with a greater indignation against the least sinne in

thy selfe, but with a greater  
 compassion of others weak-  
 nesses. Pardon others many  
 things, but thy selfe nothing.  
 For if the Apostles reason for  
 spirituall compassion be forcible,  
 as when hee saith, *Bre-*  
*thren, if a man be overtaken in a*  
*fault, ye which are spirituall re-*  
*store such a one in the spirit of*  
*meekenesse*; and the reason is  
 added, *Considering thy selfe,*  
*least thou also be tempted*: then  
 how much more forcible is it  
 in, to whom it may bee  
 said, *Considering thy selfe who*  
*hast beene tempted and over ta-*  
*ken*? Thus shalt thou reape a  
 double fruite: the first, that  
 thy lenity towards others  
 grossely offending, shall make  
 them the more amicable and  
 gentle towards thee, in par-  
 doning thy lesser offence to-  
 wards